O
493 .117
Bir/Egy
138986

00138986

EGYPTIAN TEXTS

OF THE EARLIEST PERIOD

FROM THE

COFFIN OF AMAMU

IN THE

BRITISH MUSEUM

A8455
a
138986
ac

WITH A TRANSLATION

BY THE LATE

SAMUEL BIRCH, D.C.L., LL.D., &c.

Published by Order of the Trustees.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

London:

LONGMANS & CO., 39, PATERNOSTER ROW; B. QUARITCH, 15, PICCADILLY; ASHER & CO., 13, BEDFORD STREET, COVENT GARDEN; AND TRÜBNER & CO., 57, LUDGATE HILL.

1886.

TB. e. 14

Digitized with financial assistance from

Observer Research Foundation

on 22 February, 2019

NOTICE.

THE texts inscribed upon the coffin of Amamu belong to the primitive Egyptian Ritual, of which very considerable portions have recently been recovered from the inscriptions found in the pyramids of Unas and other early kings. Chapters of this Ritual occur but seldom on papyri, but have been found on very ancient coffins and on the walls of tombs. The Murray Papyrus (B.M. 10010) contains one or two chapters, but very considerable portions are to be found in two hieratic papyri of later date, the Malcolm Papyrus (B.M. 10081) and Salt 137–153. Rubrical notes in both these manuscripts state that one part of the original text was discovered on a roll of leather in the library of the Osiris temple at Abydos in the time of Thothmes III, and another part in the time of Amenophis III. As the texts themselves were certainly in existence more than a thousand and probably two thousand years before either of these sovereigns, there is nothing incredible in this story of their recovery in the time of the Eighteenth Dynasty, when, as we learn from contemporaneous authority, the temple of Osiris at Abydos was restored.

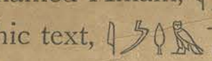
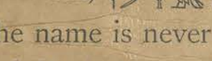
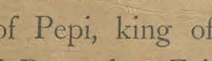
The present work was prepared for publication by the late DR. SAMUEL BIRCH, Keeper of the Oriental Antiquities of the British Museum, and a great part of it was printed before his death. The remaining part was printed without alteration from his manuscript, which had received his final corrections.

P. LE PAGE RENOUF.

The following Plates represent the inscriptions on a Coffin of rectangular shape in the Collections of the British Museum :—

The coffin, with a considerable collection of other Egyptian Antiquities, was purchased of Mr. Sams in the year 1834. No indication was given of the locality where it was found; but it probably comes from Thebes, as did those published by Professor Lepsius in his "Aelteste Texte des Todtenbuchs," 4to., Berlin, 1867.

The sarcophagus and its cover are made of a coniferous wood, perhaps a kind of cedar, probably from some of the neighbouring countries in Egypt. The inscriptions on the exterior have been deeply incised, and are inlaid with blue colour, portions of which, sufficient to show how the whole was anciently coloured, still remain.

The interior is ornamented with a horizontal line of hieroglyphs, coloured in the Egyptian manner with appropriate colours, and on the left side is the representation of an Egyptian doorway, with its chequered and vandyked panels, with door in centre, and the Egyptian draughts on the cornice. The inscriptions on the left side contain a list of offerings, a sepulchral form which disappears after the XIIth dynasty. The coffin is made for a person named Amam,  , who does not appear to have exercised any particular function, or held any office. His name is written in the linear hieroglyphic text,  , or  .

The name is never preceded by the title Osiris or Osirian, but is always followed by the pronoun *pen*. This is a form which appears on the pyramid of Pepi, king of the VIth dynasty (published in the "Proceedings of the Society of Biblical Archæology," June, 1881); the pyramid of Horemsaf, Brugsch, "Zeitschrift für Agyptische Sprache," 1881, p. 1 and foll.; the pyramid of Unas, Maspero, "Recueil de Travaux," vol. 3, p. 179; vol. 4, p. 5 and foll. This partly helps to determine the age of the wooden coffin as about the time of the Vth dynasty, the two others published by Lepsius in the "Aelteste Texte" being of the age of the XIth or XIIth dynasty. The interval between the VIth and the XIth dynasties is the lowest possible period to which this sarcophagus can possibly be assigned.

PLATES I–IV.

Incised inscriptions outside lid . . . . . Dedication to Anubis, "act of homage to Anupu, lord of Sep, who makes to go in the distant roads, the best of the Karneter, passes the devout over them, the devout Amam."

PLATES V, VI, VII, VIII.

Inscription of left side. Two symbolic inlaid eyes of bronze, obsidian, and ivory. "Act of homage to Osiris, lord of Tattu, who dwells in the West, lord of Abydos, who has given sepulchral meals of food and drink, bread, oxen, and geese, to his beloved, truly devoted to the great god, lord of the heaven, Amam."

PLATE IX.

Right side. "Act of homage to Anubis on the hill attached to the land of embalming, lord of Tasr (who gives) a good funeral."

PLATE X.

"in his tomb of Karneter in the region (*set*) of the West, to the devoted[1] Amam."

PLATE XI.

"Sepulchral meals of food and beer, bread, oxen, and geese to the devoted to his lord Amam."
Foot. "Chancellor, sole counsellor, the devoted Amam."

---

[1] This word *amaχ* or *amach* is supposed to signify the maker of an act of 'veneration,' or 'venerated;' hence 'devoted,' or 'devout.'

PLATE XII.

Lid. Throughout the following text the leading word of each vertical line is preceded by "said" :—

1. Are thy two hands . . . . . in heaven . . . . . in heaven . . . . . one comes forth from the coffin soiled . . . . . this Amam soiled
2. going to this Amam, turns back this Amam he has . . . . . from the Eye of the Sun . . . . .[1] to the fields of Septu
3. . . . . the fluid giving life, Bask,[2] it is who comes forth . . . . . he has placed the white crown on the head, he has caused the . . . . . of the Eyes of this Amam. Osiris has given life to this Amam. Protected[3]
4. this Amam has Osiris, he has seen his seats in the upper heaven, he has voided his fluids,[4] he has dissolved[5] his solids[6] on earth, he has gone along as one of the gods who belong to Tefnu; is not in him
5. the leg. This Amam has come . . . . . in the horizon of heaven, he has . . . . . the place of the altar above there, has found in it this Amam those opening the heart in their places. This Amam does not let out
6. as it were[7] the mystery of their names not ignoring them in the field (in their) forms. Comes this Amam . . . . . he has seen the actions of their heart. This Amam has found the head
7. tied to the neck.[8] Oh! tallest of lords resting in their resting places, has moved this Amam as it were[9] to shut the mouth of the apes through his knowledge, has come this Amam, prevails in . . . . . the name
8. of this Amam . . . . . has found this Amam the crowned ones in . . . . . has caused to proceed the steps of this Amam as (Sba) the keeper . . . . . has come
9. this Amam as it were in Nubt[10] (Coptos) has been born this Amam has eaten this Amam the day this Amam found the white bread, has judged this Amam has moved has vowed[11] (or prayed)
10. the steps of this Amam . . . . . as it were strong in the heart of females . . . . . to that Amam as the divine ruler finding the givers of the mysterious information. He has found the air given to the nostrils?[12]
11. of the workers. Has stepped this Amam as it were the keeper (or sebak) . . . . . disturbed the day of opening. He finds the Thes-uru (great elevators).[13] The Sheru (youthful gods) stand at him
12. has found this Amam the four leaves[14] in waters the living scarabs in the furrows. Has found this Amam the growth of the West. Grow the . . . . . in the dead in the . . . . . has found this Amam (the land of the West) . . . . . placing the boat of Shu
13. resting in heaven, rejoicing on earth for the gods. He has passed[15] the horizon, offering the words of Osiris daily to this Osiris Amam. He gives his double[16] to his body to this Amam. It is Baha, lord
14. of appointed rites. At rest is Osiris daily. He has given to Osiris the bread daily, gifts of bread to Osiris daily, he speaks in the waters in the sands of the desert. Lives this Amam
15. he tells the place (of the morn)[17] thus said this Amam, he has struck and prevails for ever. This Amam does not die in dying again. Oh! seeing what is not this Amam sees this Amam sees
16. thee. Knows Amam what is not known this Amam knew not ignoring it. Lo! this Amam knows, lo! this Amam knows (thee). Oh! Weak Heart of the Solar Eye (god) not ignoring it trembling
17. knows this Amam. Lo! this Amam is given to know tens, hundreds, thousands, millions, and billions besides thee. Knows this Amam not ignorant of it. Lo! this Amam knows.

PLATE XIII.

1. Lo! this Amam knows (thee) *Hat asu em chat*, heart born in the body, this Amam knows not ignorant of him,[18] knows this Amam. Oh protector of those destitute of clothes
2. sleepers who clothe the sleeper; Rekh-am-hat knower of what is in the heart knows this Amam, he does not ignore him (or it). Lo! this Amam knows. Oh scarab in the cold water[19]
3. made by Nu as Sakar knows this Amam, he does not ignore him. Oh! he whose name is first (or one) of the three-faced gods knows this Amam, he does not
4. ignore him (or it). Lo! this Amam knows, he does not ignore him . . . . . Osiris in Abydos, he does not ignore him. Lo! this Amam knows. Lo! this Amam he
5. says to thee, come in peace, knows this Amam, not ignoring him. Lo! this Amam knows, not ignoring him. Lo! this Amam knows thy real names, not ignoring them. Hotp har ha (Peace of rejoicing or millions)
6. the Sun daily. *Hetem neb* (annihilating the lord) who does not (or Tum) knows this Amam not ignoring him. Lo! this Amam knows, not ignoring him. Lo! this Amam knows thee, he is not ignorant of the god Thoth. Lo! . . . . .
7. this Amam. Lo! this Amam knows thee, not ignorant of the god Thoth. Say thou (or to thee) O god Kasen, this Amam does ignore the god Har Sapt. Lo! this Amam
8. knows, this Amam does not ignore the god Har Sapt, say thou (or to thee) Hotepua,[20] does not ignore this Amam the god Amtuat. Lo! this Amam
9. knows, this Amam does not ignore Amtuat.[21] Say thou (or says to thee) oh god Rastau this Amam does not ignore the god Amtuat. Say thou O god Nekhekh . . . . . gives this Amam to go, coming forth he has not

---

[1] *hsaut.* [2] name of a god, entrails. [3] *satp.* [4] *rtu.* [5] *sfu;* see "Zeitschrift f. aegypt. Spr.," 1871, pp. 117, 118.
[6] *hrr*, a new word, perhaps antithetic to *rtu*, 'fluxes.' [7] *m-χnr*, an often repeated preposition in these texts. [8] *usr*, 'neck' or 'back bone.' [9]
[10] Coptos. [11] Or for ever. [12] *am χentu.* [13] Raisers of the corpses or mummies. [14] *nśmt;* a new word, analogous to that used for green felspar.
[15] [16] *ka*, a kind of appearance or ghost having the form of the deceased. [17] [18] Throughout *em χem su*, 'does not ignore it' or 'him.' [19] *Akab*, humidity.
[20] Name of a god, 'The one at peace.' [21] The one in Hades.

10. come himself by the guiding has gone along this Amam in the house of the god Sep[1] . . . . the path of the house . . . . . he is led by them. They lead him, the four principal spirits the elders over the locks of hair . . . . . in the eastern part of the heaven handling
11. their sceptres, they declare the good name of this Amam to the Sun god, they bring him out to Nakab-ka, they protect him to go to the east of the heaven. Proceeds this Amam to the east of the entire lord, proceeding where is the east of the heaven
12. where is his sister Sothis born in the morning. Stands the ladder[2] of Horus, stands the same of Set. It stands the very great ladder which has been made for Osiris, he proceeds thence to the heaven. I am the son of thy person, I am Horus. The ladder of Horus made for this Amam
13. is given to thy father, he comes out thence to the heaven, he (or it) protects the . . . . . to the great god to the principal gods, the great chiefs of the earth, those bringing their doubles, going to the paths of the fields, the ladder of the body of heaven, and the ladder of the earth
14. placed for the eye of Horus, watched in peace . . . . . the ladder in peace, Ras the god the second in peace, give ye the ladder to this Amam . . . . . of Osiris proceeds thence to heaven. Every god goes to this Amam.
15. Not is (supplied) his bread, not is supplied his white bread, not is his supply; he does not go, he does not proceed to Athor the guardian of the heaven he does not make to go by this Amam. Oh! should be to him his bread.
16. It is tasted, his white bread it is tasted, the supply, supplying him, it is tasted, he proceeds to Athor, guardian of heaven, peaceful is his double, the arm coming out of(?) . . . . . the ladder of the god set up.

PLATE XIV.

1. Ploughing (the earth) . . . . . he has . . . . . of the feet[3] . . . . . of the god in Heliopolis comes Thoth encased[4] in his form under the great course augmented at peace (?)
2. (in or over) his enemy[5] upon the hands like judging words on earth, making correct words . . . . .
3. Osiris . . . . . this Amam in saying wrong in that he has done ignorantly. Is this his going round his great . . . . . has stood this Amam he is protected,
4. justified against his enemies at the disputing with thee in Heliopolis that city. Stands (?) . . . . . that Amam . . . . . he is against his enemies
5. at creation he has taken his forms to justify him. Gives his two hands Set. He has been a fixed star, he has been a constellation (?) he has (placed) the ladder of Osiris this Amam, is led along
6. this Amam he comes forth out of it to heaven, tied is thy head to thy vertebræ. Clasp they forthwith thy head, like Horus standing in the towers[6] (?) of Manu[7] (?). Given to thee is thy ka[8] to thy body, to thy heart,[9] great is thy . . . . . are the great titles, is thy
7. *an* (sweep) of the net . . in thy . . . . . dead to its living. They go along in its diminution. Replace yourselves the . . . . . [10] of the *an* . . raising your hands see all the persons who are
8. of blind mortals, ye have raised your heads, ye have weighed your beam (or pole), whilst Osiris goes along ye watch (?), whilst this Osiris while this Amam goes along over you departing. Departing Osiris goes along. They keep thee safely
9. by Shu, and hold thee tight[11] by Tefnut, the two gods, heads, chief, the greatest ones among the Spirits of Heliopolis. Hail this Amam, thou hast not been burnt by the sun. It is the good paddle of Ra; row him along
10. his elders. He has been the elder son of Nut Kafoer[12] at rest thou art Kafn this great Amam. He has prevailed over him, another prevails not over
11. the great opening of Osiris passing the gates of the heaven, the libation of the heaven to Thoth by Hept in his name it is Pna-ta (Invertor of the Earth) the giver of water nets Set
12. the wicked, that day of disturbing the earth by the chiefs of heaven. Leading the west the pure water of heaven, thou hast made way, thou dost not go along, thou dost not overflow, thou hast not been burnt by Ra. It is[13] the good
13. paddle of Ra whom row his older men, his hailers.[14] Raised is the fluid of Osiris, the water of Saut[15] the great opening (or door) of Osiris. Unfold the gates the water of the heaven to Thoth.

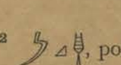
PLATE XV.

1. Going along the road of Hapt[16] of seven cubits on the Hu[17] (canal) in its name it is that of Pna sta,[18] Invertor of the Earth, giver of water, making to prevail over the water this Amam on that day like Aa-ubt-sta[19] . . . . . on that day of afflicting the two countries.
2. He brings the chiefs to the angle of the Western Horizon, they know that god the divine very prepared spirit prays that he may go along to the water, he thirsts . . . . . this Amam, he opens where thou art for
3. the god Napr, Hapt has protected the waters for thee, thou hast gone by the Neiths and their governors. Hail this Amam, are thy race and children upon (the horizon) on that day of opening the doors
4. of the heaven, and the passing by the doors of the pure water of heaven, by the divine body in Pe (Buto). They bring Osiris at the word of the weeping of Osiris, and at the deploring of Nephthys
5. (in) Tat (Abusir). To these have come the spirits, their muscles have struck for thee, their arms have protected thee, they have dishevelled[20] the hair, they say to thee Osiris awake . . . . .

---

[1] Probably , or , or .

[2] , pole, ladder.

[3] 

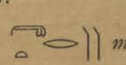
[4] *tb*, box or form.

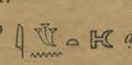
[5] Obscure.

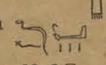
[6] *bexnu*.

[7]

[8] or double.

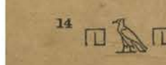
[9]  *matr*, midst.

[10]  *ant*.

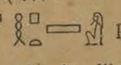
[11]  *tefa*.

[12]

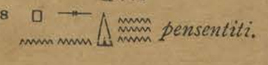
[13] perhaps for *pu*. or else *shuh*.

[14] 

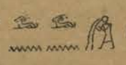
[15] *Saut*, Sais.

[16]  perhaps *Hapi*, Nile.

[17]

[18]  *pensentiti*.

[19] Obscure, the great one . . . of the wicked, or 'net.'

[20]  the determinative like a woman with dishevelled hair.

6. Thou hast turned back watching, thou hast seen what thy son Horus has done for thee, thou hast heard what thy son Horus has done for thee, he has smitten for thee the smiters, he has killed for thee the killers
7. Horus he has spoken (?) to cut down the evil which is in him in four quarters,[1] the day when he knew not what was done to him in his eight parts, the day of having given to thee . . . . .[2] prevailing thou hast thy arms . . . . .
8. Thou art washed in the pool of the pure water of heaven. It is made by Apuat (guide of the roads), conducting thy son Horus in the paths of heaven. He has given to thee the gods (and) thy enemies under thee. Thou hast led them . . . . .
9. by Isis, thy two sisters have washed thee, they were embracing thee when found, clasping thy limbs, raising thy hands, laying out thy body . . . . . there making
10. known in the paths. Raised are the children, the (*two*) types. Thou hast given their names as the figures of [3]Am(s)ta, Hapi, Tuamutf, Kabhsenuf . . . . . they have given water bewailing
11. thee, drawing thy mouth with their fingers . . . . . the chief places.[4] Leading thy boat to thee at the fields of Hotep, thou proceedest to the Hall of Tum, Shu, and Tefnu, rowing thee the great river . . . . . the greatest
12. among the spirits of Heliopolis. Lives the god . . . . . this Amam proceeding from Seb. Hail this Amam the T'efur (Great Supplier) in the houses, he has come forth, the Tefuur (the Great Supply or Supplier) . . . . .
13. Ptah in Heliopolis giving . . . . . Nut (the water) of the Nile. He . . . . . the roast food, led is this Amam eating in his land, provided is this Amam . . . . .
14. the water . . . . . supplies by the fields. Stand, give ye bread to this Amam, this Amam eats by means of the Corn-god (or corn). Exists this Amam.
15. . . . . in the name of Khent-mak-sa-ur (lord of great protectors). Eats this Amam with his mouth like the god Apshen.[5] Takes this Amam by his hind-quarters like Selk (a scorpion), this Amam[6]
16. procreates like Sefkar-aru. Hail this Amam, thou art a great one, the son of a great one, thou art Ser (a sheep), son of Ser, whose head is cut off . . . . . the hands . . . . .

PLATES XVI–XIX.

The side of the sarcophagus, on the outside of which are the symbolic eyes, is apparently the left side, as the head of the mummy must have lain towards the panel. The picture and hieroglyphs are surrounded on three sides with a border of red and blue panels, separated by white bars.

Immediately beneath the border above runs a large line of hieroglyphs, painted with details in appropriate colours. This reads:—

A royal offering (act of homage) given to Osiris lord of Tattu, dwelling in the West, lord of Abydos, who has (given) sepulchral meals of food and drink, bread, flesh and fowl, to the chancellor, sole counsellor, royal relation, the blessed Amam.

PLATES XVI–XXV.

Plate XVI has the panelled façade or entrance of the tomb with chequered and other ornaments. In the cornice are seen twelve conical draughtsmen placed alternately, six red, and six black.

Plates XVII, XVIII give the tables of food found in the tombs and on coffins of the period. The lists register the number of each offering: ninety different viands are specified in three lists or divisions. After each list follows a text like that on the under part of the lid relative to Osiris; at the end of these lists it says: all pure things daily they are made (*ari*[7]) for this Amam, and the spirit is purified *Am pen hna ka au ab*.[8]

Along Plates XVI, XVII, XVIII, XIX, and XX is a horizontal line of coloured hieroglyphs: Act of homage to Osiris, lord of Tattu, ruler of the West, lord of Abydos, sepulchral meals of bread and beer, cakes, oxen, and fowl for the chancellor, sole counsellor, royal relative, the pious Amam.

PLATE XVII.

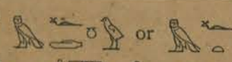
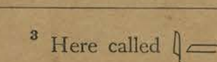
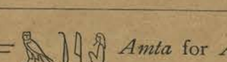
Continuation of horizontal line of hieroglyphs and list of offerings, in four rows.

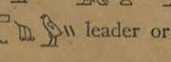
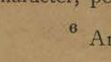
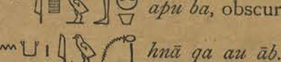
1ST Row (left to right):—

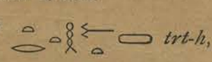
1.	Water for washing	1	
2.	Incense grains	1	
3.	Pure water; grains[9]	2	
4.	Sacred oil (*set heb*), jar	1	
5.	A kind of oil for anointing (*heknu*), jar	1	
6.	Bitumen (*seft*), jar	1	
7.	Kind of oil (*ns'm*), bottle	1	
8.	An essence (*tuaut*), jar	1	
9.	Essence of cedar (*hatt-en as'*), jar	1	
10.	Essence of the land of Tahennu (Libya)	1	
11.	Blue colour and stibium for the eye, packets	2	
12.	Straps	2	
13.	Incense	1	
14.	Pure water for libations, incense	2	
15.	Flame and given to sepulchral table	1	
16.	A salutation and having sepulchral table (*suten hotep*)	2	
17.	A royal offering (sepulchral table).		
18.	A cake in the hall (this line continued on Plate XVIII)	1	

2ND Row:—

1.	Cakes of corn flour	2	
2.	Cakes of offering (*tetu*)	2	
3.	A *tert-h-t* cake[10]	1	
4.	*Hut'a*,[11] cakes of	2	
5.	Cake (*naharu*)	2	
6.	A cake (*tept*)	4	
7.	A funeral cake (*s'nsu*)	4	
8.	Another kind of bread (*ta-amta*)	4	
9.	Another kind of bread offered to the dead (*xenfu*)	4	
10.	Another kind of cake (*heb*)	4	

[1]  *em ftnu.* [2] Here a character, perhaps . [3] Here called  *Amta* for *Amsta* or *Amstha*. [4]  *apu ba*, obscure.

[5]  leader or opener of locks of hair. [6] An action. [7]  *ari-t*, 'made,' or 'given.' [8]  *hnā qa au āb.*

[9] This seems to refer to the previous item of incense. [10]  *trt-h*, undetermined kind of food. [11] *htu*, exact meaning unknown

2nd Row—*continued*:—

11. Another kind of cake (*kamhu*) 4
12. Reeds or papyrus (*atata*) 4
13. Biscuits (*paut*) 4
14. A kind of reseau (*ta as'r*) 4
15. Onions (*htu*) 4
16. Haunch 1
17. Steak (this row is continued on Plate XVIII) . 1

3RD Row:—

1. A goose (*ser*) 1
2. A dove (*ment*) 1
3. . . . . *ef* 1
4–17. 4 erased, except Nos. 2 to 5 last.

PLATE XVIII.

Continuation of preceding Plate. Three Divisions.

1ST Division:—

18. Strong request for sepulchral meals 1
19. The drink *s'ensu*[1] 1
20. Bread (*tetu*) 1
21. A cake of tert-h 1
22. A jar of milk[2] 1
23. A jar of beer[3] 1
24. A cake to be held in the hand 1
25. Flour and flesh 1
26. A knuckle 1
27. Jars of water. 2
28. Jars of corn 2

2nd Division:—

18. Breast 1
19. A knuckle (*sut*) 1
20. A rib 1
21. Steak 1
22. Testicles[4] 1
23. The spleen[5] 1
24. Flesh 1
25. Slice of forepart 1
26. Goose *ru* 1
27. Goose *terp* 1
28. Goose *set* 1

3RD Division:—

18. 2
19. . . . . corn 2
20. . . . . corn 2
21. . . . . dates 1
22. . . . . all 1
23. h. 1
24. 1
25. Haunch 1
26. Pure things 1
27. Made to this Amam 1
28. With his genius[6] to render pure 1

1. Oh! this Amam thou hast not gone dying; thou hast gone living to sit on the throne of Osiris, the sceptre in thy hand commanding the living, the rule of . . . . . thou hast found the words of order
2. of the mysteries of the places. Thy hands are Tum's, thy belly is Tum's, thy back is Tum's, thy hind parts are Tum's, thy legs are Tum's, thy face is Anubis'; thou hast gone round the abodes
3. of Horus, thou hast gone round the abodes of Set. Hail this Amam, thou guardest the land of Ush (place of waters), the messages of thy *ka* (double) come to thee, the messages of thy father come to thee, the messages of Ra come to thee, arriving after thy *ka* (double) thou art pure,
4. thy bones are of the divine hawks in the heaven, thou openest where the god is; thou takest the house of thy son, thou emittest all his words in the name of the evil king. Comes forth the order, the order to Seb in adoring in the city approved . . . . .
5. he is turning back, reversed. Thou art washed purified by the pure water of heavenly gates, thou art drawn by the four iron chains in the name Kab-Har (Great Arms), in this thy name of Hannu Kau commanding the beings of light
6. elevate thee the indestructible (stars). Go to the place where thy father is, where Seb is, he places thee before Horus, thy son there. Thou prevailest, thou art in it "Dwelling in the West." Oh! this Amam,
7. bringing the offerings, turning round thy smiters to thy father Tum. Oh! Ra Tum, thou hast led along this Amam. Thou hast turned by the power[7] of thy two hands, not adoring, not . . . . . seen, not figured I am seeing thee. Thou hast seen
8. the types (?) born of their fathers, he has given to form their mouth indestructible, thou seest those in the palace. It is Horus with Set, thou hast washed[8] the face of Horus for him, thou hast bruised the legs of his companions, thou hast netted the parts of Set to him, thou bruisest
9. his crew, thou hast brought forth Pefur to thee, thou producest Horus in the name of him who has terrified[9] heaven, who has made to tremble the earth. Not is this harm to thee, not to thee is this evil destruction, in turn thou art not harmed, thou dost not destroy, thou didst produce Horus to Osiris, thou hast . . . . . to him, thou prevailest against him.
10. Thou hast engendered Set to Seb, thou hast prevailed over the incapable god.[10] He has departed, thou hast not departed. Ra Tum has not been placed to Osiris, he prevails not over thy breast, Ra Tum has been placed to Horus, he judges not.

---

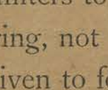
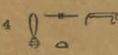
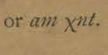
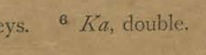
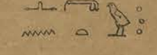
[1] This is the usual word for cake, but the determinative has a man seated, holding a basket and two bottles. [2] *Tser*. [3] Followed by  *χnms* (old), quality of beer.
[4] *nest*; ovaries. [5]  *nn śm*, or kidneys. [6] *Ka*, double. [7] *am qa*, or *am χnt*. [8]  *skhar*. [9]  *nur*, analogous to *nru*, victory. 

PLATE XIX.

1. Osiris, thou hast not prevailed over him, thy son has not prevailed over him, Horus thou hast not prevailed over him. Thy father has not prevailed over him for thee. Oh! this Amam, the god is calling to Sati-ur (twins of Tum) to take for thee what they bring in the name of a god, thou art formed as Tum
2. as every god, thy head as Har-tuautha, incorruptible is thy interior as the god Khent-en-maa (nose without eyes), incorruptible are thy ears as Sati Tum (twins of Tum), incorruptible are thy eyes as Sati Tum, incorruptible is thy nostril as Anupi, incorruptible are thy teeth as Sept (Sothis),
3. incorruptible are thy hands Hapi and Tuautmutf, thou receivest offering, thou goest forth to the heaven, thou proceedest, thy feet are Am(s)tha, Kabhsenuf, thou receivest offering, thou descendest to Nut, thou descendest, thy limbs are Sati Tum, in-
4. destructible, indestructible is thy . . . . . is thy double, it comes to thee, oh Nebta (Nephthys), it comes to thee in the Sekett, it has come to thee Ma under the colours (of Horus), it comes to thee as the Meskut of doubles, remember ye him this Amam turns
5. Orion from the abyss (Tiau) pure and living in the horizon. Turns away Sothis from the abyss (Tiau) pure and living in the horizon, turns away this Amam from the abyss (Tiau), he has worshipped you, he has made libations to you by the hands of thy father,
6. from the hands of Tum, Ra Tum, has come to thee this Amam, a spirit incorruptible (or to celebrate), lord of the four rites, has come to thee thy son, has come to thee this Amam, ye cross along the roads . . . . . of the place, offering things in abundance ye shine
7. in the horizon in the place where ye have honoured Set and Nebta (Nephthys), bringing the provisions of the gods of the South and their spirits, for he comes this Amam, an indestructible spirit, ye die if he wishes you to die; if he wishes your life ye live; Oh! Ra Tum
8. comes to thee this Amam an indestructible spirit, lord of the rites necessary for the prosperous abode comes to thee thy son, has come to thee this Amam. Ye cross the path of the places of your rays in the horizon, in the place where ye have glorified
9. There are Osiris and Isis, bringing the provisions of the gods of the North and their glorifications. Lo! let him come this Amam an indestructible spirit, he adores Haptma, he adores the spirits in the waters, if he wishes to live he lives, if he wishes to die he
10. dies. Ra Tum, this Amam comes to you, ye cross the roads, the place (or wonderful) in rays ye shine in the horizon in the place where ye have honoured Thoth, bringing the provisions of the spirits[1] of the West, and their glorifications. Lo! let this Amam
11. come an indestructible spirit aided[2] by Anubis in his spine, who resides in the elevation of the land of the West. He judges hearts, he prevails over the twin hearts; if he wishes to live he lives, if he wishes to die he dies. Oh! Ra Tum, this Amam comes to thee
12. a spirit indestructible, lord of the four rites necessary for the prosperous abodes. Comes to thee thy son, comes to thee this Amam, the provision of the genii of the East, cross ye the pure roads in the rays of light, in the place of the horizon, in the place where you have glorified Horus (the *aa*), bringing
13. the provisions of the genii of the East as well as their glorification, for he comes this Amam an indestructible spirit; (as) he wishes he lives, if he wishes to die he dies. Oh! Ra Tum thy son comes to thee, this Amam comes to thee, thou hast made way, thou hast received,
14. thou hast turned him in thy two hands, thy son it is who assists thee for ever. Oh! Osiris, he brings to thee the appointed rites (*kheru*),[3] this Amam comes to him an indestructible spirit, he judges hearts of his . . . . . who saves the *ka* from all its opponents . . . . .
15. everyone not turning back without bread, no bread to his *ka* (genius or double) . . . . . bread to him said Seb, coming from the mouths of the gods of the circle after they have seized it, see that thou prohibitest and prevailest, let this Amam come
16. the necessary rites an indestructible spirit . . . . . pass thou, be a child, be settled, grow great, be prosperous, have not years of famine, consider that Set and Thoth thy two make thee indestructible.
17. Isis and Nephthys clasp ye your wands. Let be led to him the rites (*kheru*) an indestructible spirit of the West who are on earth to this Amam, let come to this Amam
18. the rites (*kheru*) an indestructible spirit of the East[4] those who belong to earth, to this Amam, let come to this Amam the rites (*kheru*) those who are on earth to this Amam let come
19. to him this Amam the rites (*kheru*) an indestructible spirit those who belong to earth to this Amam. Let come to him this Amam the rites (*kheru*) an indestructible spirit those who are in the horizon to this Amam. Let come to him
20. this Amam the rites (*kheru*) an indestructible spirit. Tum thy son is this still Osiris, thou hast given him his support.[5] He lives, he lives, lives this Amam. He dies not. He passes not away, this Amam passes not away,
21. he does not engender,[6] this Amam does not engender. Shu thy son is this still Osiris, thou hast given him his support, he lives, this Amam lives, he dies not, dies not.

PLATE XX.

1. This Amam, (if) he is indestructible, this Amam is indestructible. He does not engender, this Amam does not engender. He engenders, this Amam engenders. Tefnut thy son is this still Osiris thou hast given him his support . . . . .
2. He lives, this Amam lives, he is indestructible, indestructible is this Amam, he does not engender this Amam, does not engender this Amam. Seb thy son is this immoveable Osiris, thou hast given him his support, he lives,
3. lives this Amam, he does not die, this Amam does not die, he is indestructible, this Amam is indestructible, he does not engender, this Amam does not engender. Nut thy son is this immoveable Osiris,

---

[1] *hun-bau.* [2] *teb.* [3] or line 15. [4] *ábu,* this word has no determinative.

[5] *stb,* the determinative a stick with forked end, 'sceptre;' or else a hank of twine.

[6] Or suffix *nehap,* unaccompanied by a determinative, which renders the meaning ambiguous. Amongst the meanings of this root are *nehap,* 'to drive away evil from anyone,' Brugsch, "Wörterbuch," I, 789; *nehapu,* *nehapui,* 'to protect,' *ibid.,* 790. *nehap,* with the same meaning; *nehap,* 'day time,' and *nehap,* 'to impregnate,' *ibid.,* 789.

4. thou hast given him his support[1], he lives, this Amam lives, he does not die, this Amam does not die, he is indestructible, this Amam is indestructible, he does not engender, this Amam does not engender, he engenders, this Amam engenders, he engenders, this Amam engenders. Isis
5. thy brother is this immoveable Osiris, thou hast given him his support, he lives, this Amam lives, he does not die, this Amam does not die, he does not decay, this Amam is indestructible, he does not engender, this Amam does not engender,
6. he engenders, this Amam engenders, Set thy brother is this Osiris, is this immoveable Osiris, thou hast given him his support, he lives, (thou livest) lives this Amam, he does not die, this Amam does not die, he does not decay, this Amam does not decay,
7. he engenders not, this Amam engenders not, he engenders, this Amam engenders. Nephthys thy brother is this immoveable Osiris, thou hast given to him his support, he lives, this Amam lives,
8. he does not die, this Amam does not die, he does not decay, this Amam does not decay, he does not engender, this Amam does not engender, he engenders, this Amam engenders. Thoth thy brother is this immoveable Osiris,
9. thou hast given him his supply, he lives, he . . . . . lives this Amam, he does not die, this Amam does not die, he does not decay, this Amam does not decay, he does not engender, this Amam does not engender, he engenders,
10. engenders this Amam. Horus thy father is this immoveable Osiris, thou hast given him his support, he lives, this Amam lives, he does not die, this Amam does not die, he decays not, this Amam decays not, he engenders not,
11. this Amam engenders not, he engenders, this Amam engenders. Oh! great cycle, thy brother is this immoveable Osiris, ye have given his support, he lives, this Amam lives,
12. he decays not, this Amam does not decay, he engenders not, this Amam engenders not, he engenders, this Amam engenders. Oh! lesser circle, Osiris is this immoveable, ye have given his supply, he lives, this Amam lives,
13. he does not die, this Amam does not die, he does not decay, this Amam does not decay, he does not engender, this Amam does not engender, he engenders, this Amam engenders, Nut thy son is this immoveable Osiris, thou hast spoken to him,
14. thou hast given birth to him, thou hast not let his mouth decay. Opened is his mouth by his son Horus loving him, his arms grow strong by the gods. He lives, this Amam lives, he does not die, this Amam does not die,
15. he does not engender, this Amam does not engender, he engenders, this Amam engenders in thy name belonging to Heliopolis who speaks in Tatu (Abusir). He lives, this Amam lives, he does not die, this Amam does not die, he does not decay,
16. this Amam does decay, he does not engender, this Amam does not engender, he engenders, this Amam engenders in thy name of the one belonging to the . . . . . nome[2] in its pool, he lives, this Amam lives, he does not die, this Amam does not die,
17. he does not decay, this Amam does not decay, he does not engender, this Amam does not engender, he engenders, this Amam engenders in thy name in the palace of Serket (Pselcis) Kahotep, he lives, this Amam lives,
18. he dies not, this Amam dies not, he decays not, this Amam decays not, he does not engender, this Amam does not engender, he engenders, this Amam engenders in thy name. In the palace, in the making of protections.[3]

PLATES XXI–XXV (Right interior side).

The large upper horizontal line of hieroglyphs, a dedication to Anubis, a royal offering given to Anup (Anubis) on his hill, belonging to Ut, lord of Ta t'er, a good burial in the chamber of Hades in the . . . . . of the West for the devoted Amam.

Below this, appropriately coloured, and placed in boxes or stands of wood. The objects from the right are as follows:—

Plate xxi.

1. Straps like gloves or stockings, *unkhi*.
2. Incense, *sen neter*, two balls.
3. Wooden pillow or head-rest, *urs*.
4. Disks of a mirror of silver and copper, one coloured white, the other red for copper or bronze, *her ankh en maka em hat ba*.

Plate xxii.

5. A collar and counterpoise of gold, *usx*[4] *manxt em uasm*, coloured yellow.
6. A collar and counterpoise of glass, *usx*, *manxt em s'bn*,[5] in various colours.
7. Bracelets or armlets for two arms, *menfr kabu*, two. Four are represented, besides a bugle and cylinder on a string, and a kind of small collar or penannular ring.
8. Chair or anklets, *herst*, *sriu ret*.

Plate xxiii.

9. Jar or bottle, *at't*,[6] of copper.
10. A washhand jar, *hat*, and bowl; the following words, *hs mni saθa*, 'sand,' probably refer to the materials used in washing, or the nature of the jars for holding natron and sand.
11. Bows, *peti*; two bows.
12. Arrows, *xers't*.
13. *Mnat*, applied to a horseshoe-shaped object; *mnat* is a kind of pole or collar.

---

[1] [2] 9th nome of Lower Egypt, Brugsch, "Geography," XV, 1—x, 9. [3] [4] Here *uasm*, showing that *uasm* was a gold colour, and meant 'gold' or gilded.

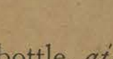
[5] Here  is either *t's'bn* or *bs'n*, apparently glass from the colour of the beads; *bs'n* would be the Coptic ⲃⲁϫⲏⲙⲓ ⲃⲁⲥⲏⲙⲉⲓⲛ [6]

PLATE XXIV.

14. A wooden box, *han sha*.
15. An arm of wood, *tut en khat*, applied to a censer-fire cup of bronze.
16. A stibium case of wood, *ān em ϑa śa*, or else a pallet of wood.
17. A stone mortar, jar, or bowl and box, *makart;* then two boards, one a draught-board.
18. Incense, *neter senther*.
19. Bags, *meru;* eight bags.

PLATE XXV.

20. Clothes, *hebsu*, a square, white, divided into 25 squares.
21. A box, a vaulted box, *tebs*, above two rectangular objects.
22. *Ank*, uncertain, if joined *ankh*, a mirror in its case.
23. Sandals of white (leather), *ϑebu em hut*.
24. Sandals of black (leather) *ϑefu tem kam*.

PLATE XXI.

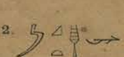
1. The chapter of crossing the Net and going through the field in Hades by the Spirit in Hades the lord of Shatu goes in; the lord
2. of the sarcophagus nursed by the cows, chief of the hidden places in heaven, he has placed the bier on earth. Go thou in
3. thou hast worked the ear of the great bull placed by Anubis, knowing the roads of the lands of the happy West of the land of Nim (or Nimsha), traversing the . . . . . land of Ba,
4. turning down to the land of Taser, thou crossest the gateways, thou passest the field and Net of the god dwelling in the West,
5. thou fishest its basins in heaven, its pools on earth made for the food (*xemt*) of the Spirits, bringing water-fowl for their *ka*,
6. coming forth at their approach from the sun they go not to his land, thy libations of pure water of the heaven, son of the Sun,
7. thy illumination is greater than the light of the sun in heaven from the illuminations of the great woof[1] of the heaven, thou goest in the great
8. doors of the earth, thou crossest to thee at the doors of Earth, thy mouth full of the splendour of the lower country, Horus resident in his eye (or body, *xrat f.*), stretching his bows, extending
9. his . . . . . giving light to the confessed ones. I stand thee, to thee the oars of the waters or the pure sceptre in this Asken, I
10. hail for him the gods to thee, crowned is the Sun in his . . . . . I hail to thee him who looks behind him, thou hast Aqan the god,
11. he brings thee the boat, *makhen*, the prepared spirit go, they embark, this Amam is
12. spiritualized beyond spirits, they have been brought and ordered from the great pool . . . . .
13. great they are, united by Nut, equipped, going sailing . . . . . to earth, the union of . . . . .
14. at the mouth of the pool of the East embracing (tum), his bow illuminating the shut up,
15. not walling in Askhet-like the spirits . . . . .
16. . . . . to thee Horus, the support of his father . . . . . to thee
17. . . . . gods rejoicing, making to rejoice . . . . .

PLATE XXII.

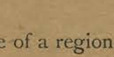
1. of Osiris goes this Amam . . . . .
2. . . . . seated opening . . . . .
3. thou hast the . . . . . the heart . . . . .
4. thy throat . . . . . all places thou hast opened . . . . .
5. they . . . . . thee . . . . . thy arms thou hast gone along . . . . . thou hast come forth
6. The mast,[2] with the Sun, ... in . . . . .
7. walking on earth . . . . . in Asekh,[3] coming for the heart . . . . .
8. thy . . . . . thou makest . . . . . the . . . . . of the cultivated lands . . . . .
9. the land . . . . . the forepart is pure, pure in thy house, making pure is the heart of the spirit
10. pure, thou art pure by . . . . . placed . . . . . in Askhekh by . . . . . in
11. . . . . Tumur . . . . .
12. in doing it to the father Ra . . . . . thou hast gone . . . . . the land . . . . . going to the gateways . . . . . Osiris . . . . . imploring
13. Ra that he should not close his hands to thee . . . . . to Ra, to thy . . . . . the mummy . . . . .
14. on earth to Seb thy . . . . . of thy form[4] . . . . . of their . . . . . it the fields they . . . . .
15. their hands, before thee goes this Amam, thou comest out from the day, thou prevailest
16. by thy feet in the Tuau, thou prevailest by thy feet, when thou prevailest by thy feet over the chief gods.[5]
17. Thou prevailest by thy feet over the . . . . . the[6]
18. Thou prevailest by thy feet in the mouth of the ascent.[7] Go in, this Amam
19. turned back, thou art not turned back;[8] thou art not imprisoned, thou art not placed at the block by the hands of the wicked,
20. there the keeper does not make blows upon thee, giving forth to thee. Thou art not stopped

---

[1] *uat.*

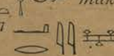
[2]  *maka t.*

[3] Name of a region.

[4] 

[5]

[6]

[7]  *ari*, the *ru* or gorge of the road that mounts up.

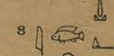
[8] 

PLATE XXIII.

1. by the Keepers preventing thy coming forth when thou hast received thy coffin, thou stretchest thy bow, thou pullest on thy
2. two sandals, the path has opposed thee, thou art cut, thy head thou afflictest the neck of all the dead, thou goest along . . . . .
3. thou diest not by the executioners; thou bearest the words of the god led before his executioner. Goes this Amam
4. thou hast flown as a hawk, cackled as a goose. Thou hast placed the . . . . .
5. of the valley, eating of the bread of the West, the spirits at peace by the words on the might of the West. Is formed in the heart (like)
6. of the Sun delighting in the midst of his head gods. Has seen him, the Sun, he has given peace to him
7. at the steps, at the head gods, to wander by this path to the place where rests to thee the god
8. Anup (Anubis) and the Anu Setk. Breathes this Amam, sinks down this Amam
9. thou art seated under the foliage of the trees redolent by Orion,[1] resident in the disk . . . . .
10. going along to An (Heliopolis) under the books of the divine words of Thoth. Hail! this Amam, thou prevailest by
11. thy heart; thou prevailest by thy wings;[2] thou prevailest by thy hands; thou prevailest by thy feet; thou prevailest in the waters;
12. thou prevailest in the pool; thou prevailest in the drains; thou prevailest over the river;
13. thou prevailest by the sepulchral meals given to thee there; thou prevailest over thy enemies; thou prevailest by the enemies to thee
14. in Hades thou prevailest by the orders given to thee on earth in Hades. Hail! this Amam, raised
15. be thou on thy East (left) hand, placed on thy West (right) hand, placed seated or standing.
16. Thou art emptying[3] thy defects from thee; thy tongue . . . . . prepared. Oh! this Amam, thou hast opened.

PLATE XXIV.

1. the great gate, thou hast passed the gate, thou hast passed the gate of pure spirits. Seb has opened his jaws over thee, the heir of the gods
2. make the Corn-god to go and to bring his offerings of corn and bread, Sapthu strengthening his bones. They speak lamenting over thee, the aliments
3. guarding thy hands; they open thy eyes to the light. They open thy fingers, the aliments, they are raised in thy
4. shape, given at thy left hand. Thou eatest thy things in the pure place, going out of the leg . . . . . of the great
5. god, unknown is his name; thou drinkest thy things out of the pure water proceeding out of the . . . . .
6. by the . . . . . of the persons of the country which this Napr (Corn-god) has given to thee in his redness. Hail! Ptah,
7. who is the Rampart of the South Sochar, has crowns from Hannu (form of Nu) and Seb, heir of the gods; thou hast come forth by day and by night; thou
8. eatest bread, thou drinkest beer, thou prevailest by the meals given to thee. Said United as the limbs of the spirits to him in
9. Hades, awake, awake Osiris! Amam, awake! see what thy son, Horus, has done for thee! Thou hearest
10. what thy father Seb has done for thee. He has placed thy enemies under thee. Come forth! thou are pure, from the pool of life dissipating
11. thy soils in the pool of the pure water of the heaven. Thou hast been typified; created as every god. Thy head is as the Sun; thy face
12. as Ap-uat (Anubis); thy nose as a jackal; thy lips as Horus; thy ears as Isis and Nephthys are;
13. thy eyes as Horus and Ra-Tum; thy tongue as Thoth; thy throat as Nut; thy neck as Seb;
14. thy two arms as Horus; thy knee as Hotepka-en-Ra (or "the peaceful existence of the Sun"), the great god; thy . . . . . and thy . . . . . as
15. Hu and Cheper; thy claw (or fist) as a jackal and the two lion gods; thy back as Anubis; thy belly as the two lion gods;
16. thy two hands are as Seb, Horus, Hapi, and Amm(s)ta; thy fingers and thy nails as
17. the children of Horus; thy back as Un(nefer) of the spirit; thy leg as Anubis; thy breasts
18. as Isis and Nephthys; thy feet are as Tuautmutf and Kahhsenuf. There is not a limb to thee
19. without a god; raised is Osiris, this Amam. Hail! Osiris, this Amam
20. figured as Nahabka, son of Seb, born of his mother Rannut. Figured to him is the existence[4] of every god; prevails
21. his heart, thou hast stood, Horus has defended thee . . . . . in the shape of every god. There is not any god who is not figured as thou art. Thou hast assumed the form;
22. thou hast rejoiced with thy father Horus, in heaven great among the gods. Hail! this Amam.

PLATE XXV.

1. go thou to the one residing in the horizon; thou passest the . . . . . with the Sun; thou sittest there with Kheper; thou goest
2. to it; thou goest round with Ra-Tum; the Sun has given to thee this good road, so that thou hast passed the gates
3. of heaven. Hast ordered the Sun, thou art with the ruler of his shrine, which is over his mummy. Hail! this
4. Amam, thou hast stood watching the gods, thou hast terrified those who belong to their circle.
5. Thou hast conquered those who are in their district, thou hast led the gods to the steps of thy house, thou hast rejoiced beings of light
6. innumerable in the divine abode. Raise the chief great watchers at the repose of the great god.
7. Horus has renewed to thee thy limbs by knowledge in his place, passing his forms over his enemies to thee
8. in the heaven. Thou hast placed the country . . . . . the fields of Hotep with Isis, Nephthys, Osiris.

---

[1] *sahu.*

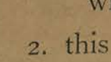
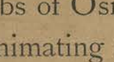
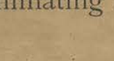
[2] *san t*, some.

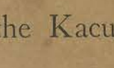
[3]

[4] *ka.*

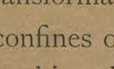
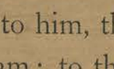
9. The Sun has made road to thee in the heaven. Thou hast listened to the gods resident in it. The dweller in the West has made thee to prevail.
10. Thy good bread, before the gods, thy food before the assembly of the great gods, before Anubis,
11. he has given thee thy funeral; thou hast judged thy keepers, thou hast preserved thy essence,
12. thy flesh is on earth. Harmachis has ordered Truth should be given to thee at all
13. places where thou goest in. Hail! this Amam, the great son, the eldest in opposition,
14. the chiefs to the bearers of food there; thou hast been formed, thou hast rejoiced with Tum
15. in thy good places, in thy inundations with Ra at the fields
16. of Anru (Elysium), thou findest the rejoicing, the gods rejoicing, thou stoppest like Ra, lord of Heads, thou hast been elevated
17. by Nut, great in thy goodness, turned back by those in her power, Utu, lady
18. of Tepu, like Horus son of Osiris, they make thee strong, they place thy heart in thy body.

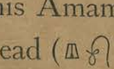
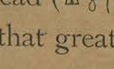
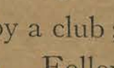
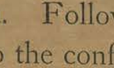
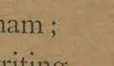
PLATE XXVI.

1. Transformation of Sebak, lord of the pool of the Sun. Protected is this Amam; the nose to him is the nose of Set to him; this Amam within the secret places of Kha,
2. this Amam. I drink, I eat its fishes, () living off the water. Is this Amam as a chief, lives this Amam upon its ( ) fishes, comes a god,
3. lives as his brother. Thou, in the waters to this Amam, as the crocodile Ashm-ashm, on the ass to this Amam, as the ass of the field has chased this Amam;
4. the purchasers of the fields, this Amam, all the crocodiles of the Nile has been given this Amam, the land of Tattu puts forth this Amam Neneb, the arm of this
5. this Amam, Uat (Buto), lady of Tepu, in traversing the earth in the good fields on the day this Amam made adoration. Hail to the *ka* of this Amam; loves this Amam
6. in the . . . . . there. Say the chiefs of the corn to this Amam, the () the corn or bud of life proceeds from Osiris, it grows out of the ribs of Osiris, vivifying mortals or dead () incense
7. of the gods animating spirits, all supplies, all through making the bread of the spirits, strengthening living beings, preparing the limbs of the life;
8. this Amam lives off the corn of the god Huti or Hui, or else swallows this Amam is the corn, which swallows the living, the life or food ( ) this Amam off the ribs of Seb is loved; this
9. Amam, in heaven and earth, in the spiritual place of Isis (or Osiris), the heart of their god, the principal in it, before the god, this Amam lives by Osiris.

    The shapes of Sept, and has proceeded
10. this Amam . . . . . the waters turning them, this Amam. True is this Amam, his head, the eyes of this Amam by the Kacu,  drinks in of the pool this . . . . . those who belong
11. to the prepared children of this Amam . . . . . this Amam Septu, chief of the gods.

    The transformations into a trance, this Amam has flown as an Ibis, alighted
12. has this Amam as a bird, *kat*, thou hast seen Fa, Horus, and Sah or Orion.

    The transformations into a vulture, this Amam is a vulture in
13. the over the confines of Nen . . . . . rs, has been brought this Amam to the . . . . . of Ata () the night of () years has been given to him, the vulture, this Amam, over the throwers down
14. fear this Amam; to the lords of victories this Amam does not go, to the abode divine of the suffocators of their . . . . . by this Amam
15. This Amam passes the horizon of heaven

    The transformations to the divine hawk, (), in Hades. Hail! hawk () of East (?) not () this Amam proceeds, this Amam,
16. good is the head () this Amam, at thy staircase rises this Amam, as the divine hawk, under his . . . . . comes forth, goes this Amam, in that great, very great quarter; stretches
17. this Amam by a club; rules this Amam by his () stick, the very, very, great gods of the quarter; those having it place it orders this Amam. Follows this Amam, the god makes this Amam
18. proceeding to the confines of the Elysium, going round to heaven, making thy hundred addresses a hundred rejoicings, it is Khnum.

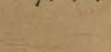
    The transformations into Nahab, in Hades has this Amam incense;
19. fumigates this Amam incense; sacrifices this Amam offerings on the hands of Isis and Athor; they give the *tasr* of Hekaur (Bast) hastily by this Amam;
20. its or their writing . . . . . this Amam; this Amam Nau (Serpent-god) is the heel of Nut; this Amam, the great one, is of Tum, eat the eight uræi, has rejoiced
21. this Amam as Nahab comes this Amam to you, oh Gods Nahabs the *kas* or genii-saving spirits; has flown this Amam; cackles
22. this Amam, a goose has made this Amam, his alighting at the foot of the great pool, this Amam stands on it, is moored this Amam in it, sat has
23. this Amam in it, rises up this Amam as a god; eats this Amam . . . . . this Amam in the fields of Hotep, this Amam makes in it
24. . . . . has opened this Amam the doors of Truth, has passed this Amam the two folding doors of the pure water of heaven, has then this Amam been saved from his enemies . . . . . men (and) gods, has this Amam.

PLATE XXVII.

1. your wax being before your god, ye are being before Horus, ye place before the god this Amam
2. for he is delighted when he elevates the spirits, then he gave him to prevail by his body, giving his blow, making all meritorious things, he saw them
3. they hear all he has done, then the wax of Horus, the wax of Set, Horus has taken his body, he has saved it
4. from his enemies, he beseeching Set by it. Horus rests in his eye. Horus rests in his pupil, uniting it
5. to him its nostril falls against his enemies, the wax of that Amam filling it over through its nostril,
6. against his enemies watch in peace, watch the . . . . . in peace, watch the . . . . . , in peace, watch
7. Horus, who resides in Pe and Tep in peace, Horus in the temple of Sais in peace . . . . . making the ornaments
8. of the great, ye gave the two countries prostrate to this Amam, like as they are prostrate to Horus; ye go out to conquer the two countries to this
9. Amam, like as Seth conquered them seated, when as the god-guide of the roads in the midst of Spirits.
10. He stands in the midst of the spirits, Anubis, when Khent Amenti before him to Osiris; hail! all gods,
11. rejoice all secret companies of gods, seeing it, that god, renew the divine spirit made by Osiris as his son,
12. he made to him adoration, rejoicing by the one stopping. He is called Horus. If shines his horn he is called when comes forth cursing
13. with the mouth of all the chief intelligences. He halloes with the mouth of Nahab ka, speaking, go round
14. the gods in the Horizon, seeing the victors, the victors above them, they do not fly seeing, as
15. they see this Amam, he goes in peace in the paths of the West, in his type of a divine
16. spirit, he has prepared for himself all spirits, that is to say, the chiefs dwelling in the Horizon, coming in peace to the West, a god
17. renewed, born of the good West, thou hast come from . . . . . living, thou hast bruised thy afflictors to thee, for thou hast filled
18. thy belly with charms, thou hast quenched thy thirst in it, thou hast supplied thy seven watches in it like fowl;
19. they speak, the chiefs of the Horizon for this Amam, they say to him: Hasten thy rowing to the fields, to the pools;
20. the road thou hast taken thy () the watching he puts forth their lamentations for this Amam; they say:
21. to him see the hawks in their nest, see those hidden by the contours of its shape.
22. See the eye of Horus in Tattu, in his mummy of the bull of the West. Thou hailest him
23. he is pleased' at thy form, thou hast conquered thy enemies; he collects for thee thy ornaments, collecting the share placed at
24. the West called Horus, is the son beloved, born of truth. Joining to it. Loving it is thy son Horus.

PLATE XXVIII.

1. Amam that the seven . . . . . are the seven . . . . . this Amam, this Amam proceeds to . . . . . the gods this Amam
2. this Amam. The transformations of . . . . . to thee goes forth this Amam . . . . . flies this Amam
3. wasted is this Amam in the pool . . . . . this Amam the land to the . . . . . this Amam
4. flies this Amam as a ( ) Khabsu bird; reaches this Amam the world to the fields of the Aahlu; this Amam eats the . . . . . of that
5. Amam, the chief of the fields of Hotep, sees this Amam, turns back this Amam not, goes . . . . . proceeds this Amam in it
6. . . . . as a god sees, crowned is this Amam in it, eats this Amam in its fields, the eye of this Amam . . . . . unites this Amam . . . . .
7. . . . . Ashmui.

   The transformations into the scribe of Aat () . . . . . has the chief of the fields . . . . .
8. knows . . . . . me to the bird Ann

   He causes to be known the god Hu, he bears . . . . . making . . . . . the enemies of Aa in he receives . . . . .
9. . . . . this Amam . . . . . comes forth this Amam on the month
10. . . . . this Amam as . . . . . father of the gods

    Says . . . . . Hail . . . . . has come this
11. Amam . . . . . this Amam sees . . . . . in the . . . . . the chamber . . . . . this Amam
12. seen as he wishes . . . . . in it daily this Amam . . . . . the land of the divine . . . . . goes.
13. . . . . this Amam Truth in . . . . .
14. to the . . . . . to the words of his mother it is this Amam

    . . . . . this Amam
15. . . . . Ra . . . . . the gods pleased; in its waters purified is this Amam; proceeds this Amam from the horizon
16. . . . . Amam purified is this Amam at the waters . . . . . the cranes . . . . . this Amam in the fields
17. . . . . *heku* the southern place (Ahamu) going forth to it . . . . . he has proclaimed . . . . . crowned . . . . . in
18. . . . . this Amam . . . . . as bird thou huntest as hunter this Amam () a Khabsu, this Amam, as a
19. . . . . makes to see this Amam; eats this Amam of the bread in the region of heaven.

    The transformations . . . . . this Amam.

PLATE XXIX.

1. . . . . ran *n tet* on the forehead of the spirit . . . . . belong with its month . . . . . with her . . . . .
2. . . . . it saves the Sun from . . . . .
   The transformations . . . . . this Amam . . . . .
3. the . . . . . they found their coffins . . . . .
   The transformation . . . . . this Amam . . . . .
4. . . . . this Amam . . . . . Shai, passing by the Great goer . . . . .
5. . . . . goings.
   This Amam to the son the eldest
6. . . . . this Amam strangling the knowledge of this Amam by risings . . . . .
7. . . . . its, I order to bruise by his circulation (?) () the gods Nut and . . . . . is . . . . . this Amam, rises this Amam.
8. . . . . this Amam in Pe has reposed, this Amam . . . . . in by Kenemada A . . . . . making
9. . . . . knows Osiris; to the ground he does not fall, on the ground, on the face, at his enemies . . . . . this Amam, this Amam . . . . . examines (?) it . . . . . know the . . . . . of this Amam.
10. . . . . this Amam . . . . . this Amam the builder he is . . . . .
11. . . . . goings of this Amam, goes this Amam . . . . . Amam
12. in seeking . . . . . of this Amam . . . . .
13. land of . . . . . this Amam, with the Eye of Horus, thou hast produced, comes this Amam, pacifies this Amam . . . . . this Amam
14. liking in his turning, this Amam . . . . . this Amam to thee . . . . . this Amam . . . . .
15. the fluid of this Amam, like Anupu, this Amam Osiris, lord of the burial, corrupt is this Amam; lo! is it thy pool at . . . . .
16. open, open, shut, shut, this Amam, he contends the eye of Horus . . . . . this Amam, see thy pool to
17. . . . . sits this Amam . . . . . this Amam in
18. this Amam
    Reposes this Amam . . . . . this Amam is . . . . .
19. . . . . the horizon . . . . . of Athor . . . . . makes this Amam . . . . . of Amam to . . . . .
20. . . . . in the house of the barge resteth good of Ba, brings this Amam . . . . . this Amam the darkness.

PLATE XXX.

1. this Amam, he binds the heaven as the spirit; crossed has this Amam there
2. this Amam . . . . . of the adoration of the Assistants; this Amam is amongst the servants
   . . . . . give . . . . .
3. this Amam . . . . . for ever
   . . . . . by a person against
4. . . . . his house, this Amam he gives a statue of gold and cedar, this Amam . . . . .
5. . . . . this Amam to the . . . . . chief guardian of the door of the armoury . . . . . comes this Amam
6. . . . . this Amam, he gives that joy at the coming of this Amam like . . . . . Tum heard the . . . . . of this Amam,
7. with him he gave way to this Amam, he . . . . . them making life . . . . . striking . . . . . this Amam has brought
8. this Amam in the second place. They feed this Amam. Goes this Amam with . . . . . this Amam
9. . . . . thee given to this Amam saving . . . . . this Amam . . . . . to the . . . . .
10. he has made him go along, has come forth this Amam
    . . . . . rejoicing rises this Amam in flying ( ) comes forth this Amam out of the door of the two horizons to the . . . . . went this Amam
11. not saved from . . . . . is this Amam . . . . . goes this Amam
12. this Amam Tum goes . . . . . in peace from . . . . . unites this word in their spirits wise makes this Amam
13. going round in the land of Osiris, making the two boats of Kheper opens this Amam . . . . . he passes to this Amam, makes this Amam
14. by night and day lives this Amam in . . . . . comes saves . . . . . comes this Amam
15. as they rejoice Ptah at his stopping, at his coming forth as the . . . . . chief in Annu (Heliopolis).
    Says . . . . .
16. thou hast come to take that heart of this Amam, of the living, this Amam has not given thee, this Amam, the heart; listens Anubis . . . . . their ears
17. in . . . . .
    Making the chapter of . . . . . Hail the . . . . . total darkness this Amam . . . . . pure
18. are thy hands, thou unitest thy . . . . . gift of this Amam, speaks this Amam in it, thou passest this Amam along the good roads in heaven.
    Opens
19. the heaven these two doors, in the two . . . . . the keeper of his boat has made this Amam, goes along this Amam . . . . . doing all things for this Amam.

PLATE XXXI.

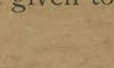
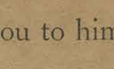
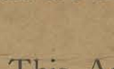
1. in this evil place.
   The opening the gate comes forth from it the sole one, he shines, comes forth this Amam from his multitudes, they in that day being in the gate;
2. opens this Amam the gates, how passes this Amam, the return of the great light, opens is the flower again in turn at the shining of the Sun, he opens to this Amam the . . . . .
3. this . . . . . has given the words by the youths from the North wind, it is the sweet of life he has given to this Amam lives
4. by it has imbibed this Amam the air through the youth of the West, Mestuba (Amset) and Amami, coming forth from the legs of the West, making the water in the
5. paths of peace. At peace are the gods by the air of this Amam, good and sweet of life, good it is given to this Amam, this Amam lives by it.
   Prevails this Amam Sep in
6. his temple, has gone this Amam, protects this Amam, Osiris from Khebtt, it is the hill of the West, he causes to prevail this Amam, prevails this Amam by it,
7. he protects this Amam, protected is this Amam from the serpent, Aarek Shu goes, leads the god . . . . . t t. Not given to this Amam, to the god Ten, to the one who belongs to or devours (Ubh) ()
   Tum eats
8. filth in Hades . . . . . going inverted, inverted prevailing over the water; this Amam comes forth from the day, the great vulture, the great (), a goose, making the call[1] of the vulture, what is abominable this Amam
9. does not eat it, what hates this Amam is filth he eats not, at rest is the *ka*, this Amam is not united in it. Live thou to him in announcing () their words to this Amam;
10. the bread of this Amam from the field of Pe swilled in this Amam, in the Aalu is the lord Amam, that in the waters are my growth in the land. Is strong
11. (and) has not grown old this Amam; his father is Seb; this Amam has drunk water really out of the water. This Amam has made splendidly in strengthening the heart, in having passed the heart, quiet in
12. the passages, the eater of the bread of this Amam is the great vulture over the abode of heaven this Amam, flies this Amam, at the East and West quarters of the heaven has gone this Amam
13. over the heaven like a bird; appears this Amam like Sept (Sothis); hates this Amam twice; he does not eat, what he does not eat is filth; at peace is his ghost, not touched is, that
14. Amam is not touched by it; this Amam does not eat it with his mouth, this Amam does not touch it with his fingers, let him live, this Amam, by proclaiming the words of the spirits this Amam lives.
15. by or in judging the day of the works of the spirits of Heliopolis. Four things are at the heaven to the Sun, three things are on earth to Seb, this Amam . . . . . the . . . . . hands . . . . . supplying the food this
16. Amam, the hands of this Amam, destructive and fraudulent this Amam, a person filthy this Amam . . . . . eats this Amam by them . . . . . comes this Amam . . . . . to Ptah, he has made
17. this Amam pools, smiting its chiefs, sits this Amam in the region of . . . . . in Khent . . . . . has found this Amam, Chonssu standing in his path, in his journey
18. in Punt (Somali) he has made that this Amam should stand in the South. Sits this Amam in the (South) among the men, among the nations of the South, their words do not reach the spirits, he lives as ye live,
19. there he eats as ye eat, there he drinks as ye drink, there
    Is . . . . . the great god Am setting the West. Order its hands (the West) to a person who is among all the gods. Rejoicing in the goddess, lady of mysteries sees.

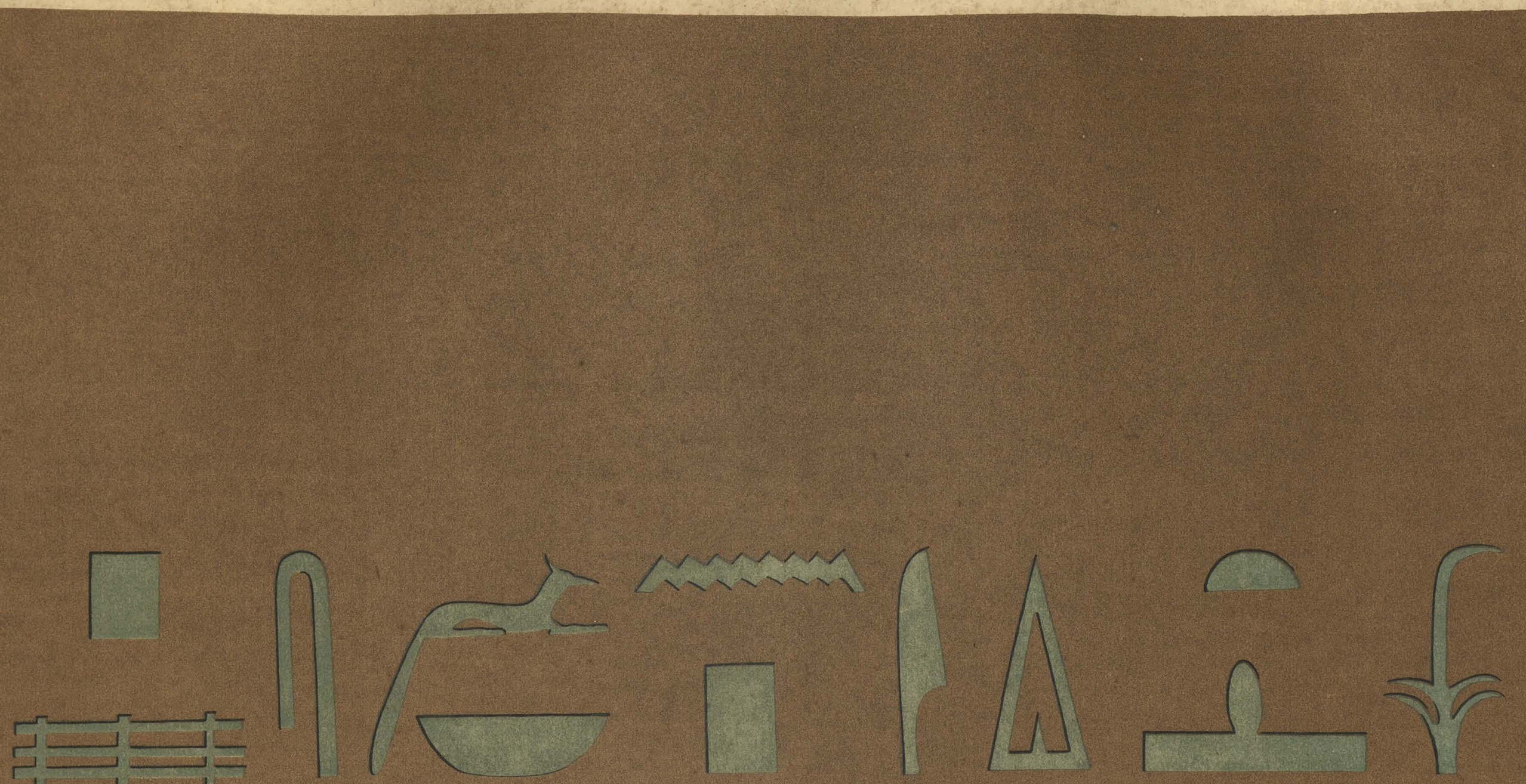
PLATE XXXII.

1. those in this place of growing and living (?), the god Thoth made by Osiris for his son, he has caused, and joy by stopping his enemy, come forth laughter from the mouth of all the chiefs knowing (?)
2. the . . . . . from the mouth of Neh stand . . . . . my words coming . . . . . of the gods in the horizon; they see the victory before their faces, they have not flown seeing as
3. they see that Amam going in peace in the roads of the West. He makes the ceremonies of a Spirit to see thy divine waters, which he has prepared for him, all the spirits by the words of Horus . . . . . dwelling in the West passing
4. the West in peace, rejuvenated is the image, he . . . . . in earth Ra nefer khet is thy name, thy disturbers are to thee for thou hast . . . . . thy . . . . . in . . . . . suffocation, thou thirstest for it;
5. thou hast supplied thy seven watchers as they . . . . . their words the chiefs of the horizon to this Amam, they say to him go; thou hast returned to Aalu to the interior of the pools
6. the road thou hast . . . . . united behind them . . . . . it is . . . . . this Amam they (?) say, dost thou see the hawks in their nests, see those born

---

[1] *k'as'*, the cry or call.

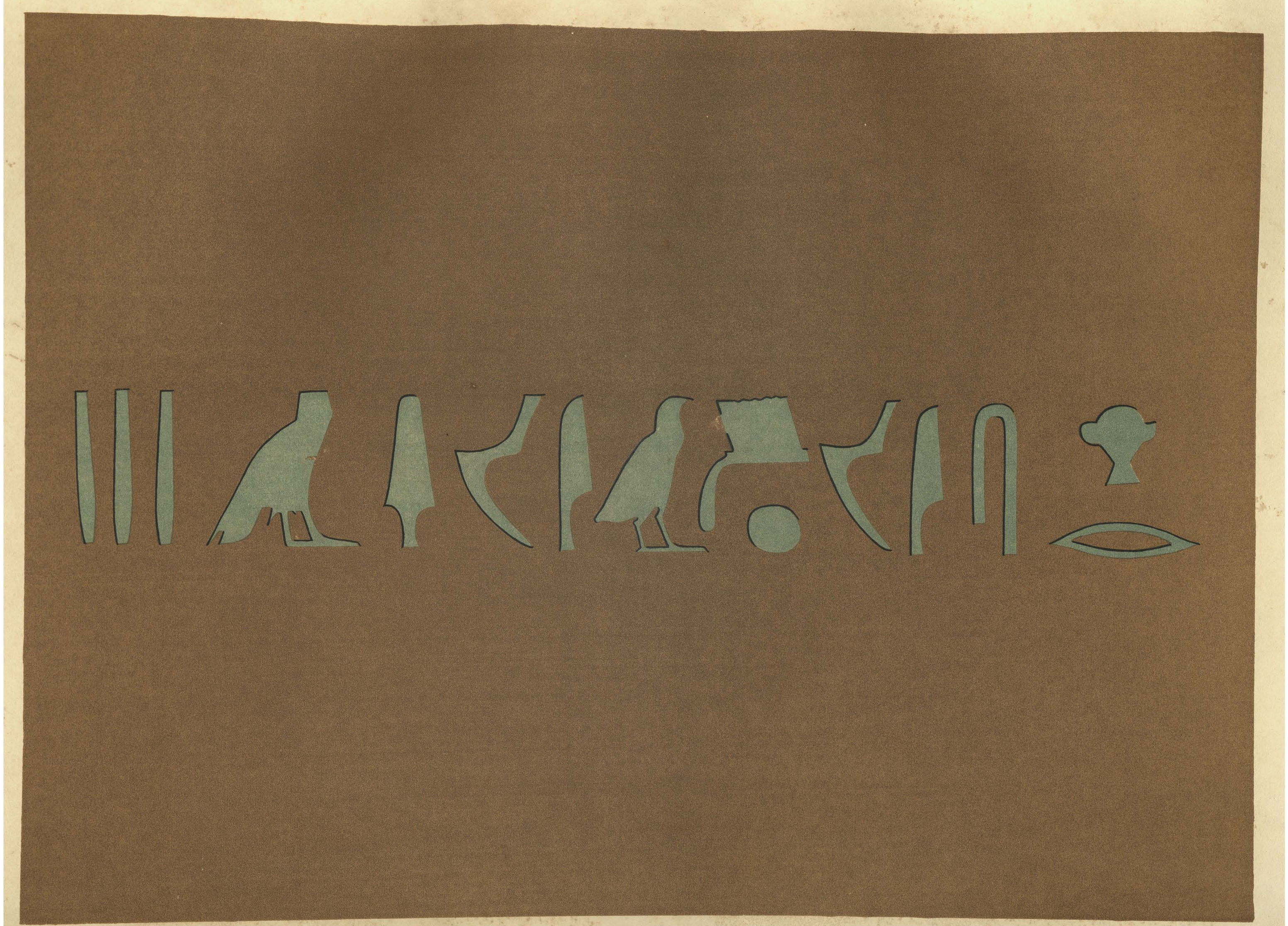
7. united . . . . . in their . . . . . Behold thou Osiris in Tattu, figured as the bull of the West; thou hailest him, he has . . . . . in joy to his conquering the enemy, he collects for thee
8. thy . . . . . for thou hast to thee . . . . . at the West . . . . . Horus it is . . . . . born anew, joined beloved is thy Son. Lo! it is thou art born, thou art again, thou hast made thyself,
9. the two ears of the happy West have heard the words of Osiris, the bull of the West, be at peace, make good progress, its words good in the West, it goes to it favoured by thee
10. in all their equipments in . . . . . augmented rejoiced . . . . . its food is . . . . . in its hands is its supply in . . . . . altars go thou . . . . . the fields
11. of the West thou hast collected the things from the depth of thy heart, the god of the House.
The prevailing in the waters and coming forth from the day . . . . . born . . . . . by the spirit . . . . . placing his heart there.
Hail! this Amam, thou hast opened the . . . . . of the heaven, thou hast opened
12. the earth, thou hast opened, the . . . . . Seb . . . . . by guarding . . . . . captured on its right hand by thee, to the earth proceeds
13. this Amam thou hast open Ru han to Horus; thou hast the gate of . . . . . of Han. Thou hast gone day and night to all places . . . . . thou hast . . . . . There, hail! this Amam
14. thou prevailest by thy heart, thou prevailest by thy lungs, thou prevailest by thy hands, thou prevailest by thy feet, thou prevailest in the waters, thou prevailest by the pure libations, thou prevailest over the wells,
15. thou prevailest by the canals, thou prevailest by the pools, thou prevailest by the offerings given to thee there; thou prevailest over thy enemies, thou prevailest against what is done to thee in Hades, thou prevailest by
16. the orders given to thee on earth. Is made to him and united thy word. This Amam lives off the bread of Seb. What he eats he does not eat. Eats this Amam of the bread
17. of barley and red corn. Drinks this Amam barley beer and pure water. Thou sittest under the foliage of sweet-scented trees in the fields (of Elysium).



F.C.Price. *lith.*

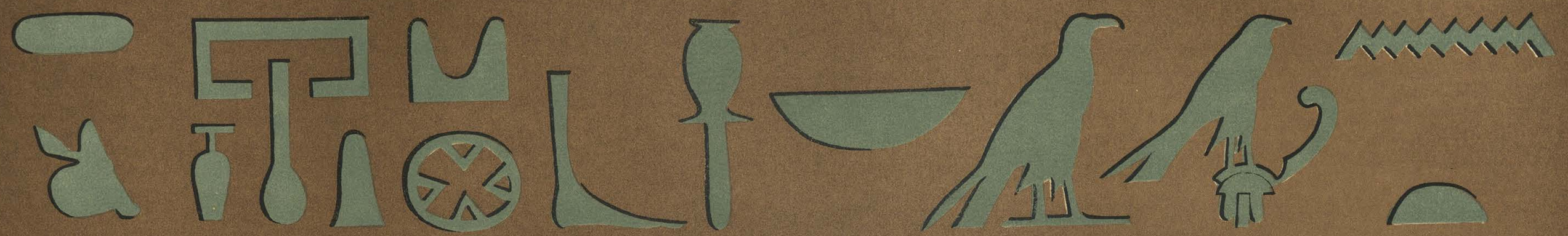
F.C.Price. *lith.*

F.C.Price. *lith.*



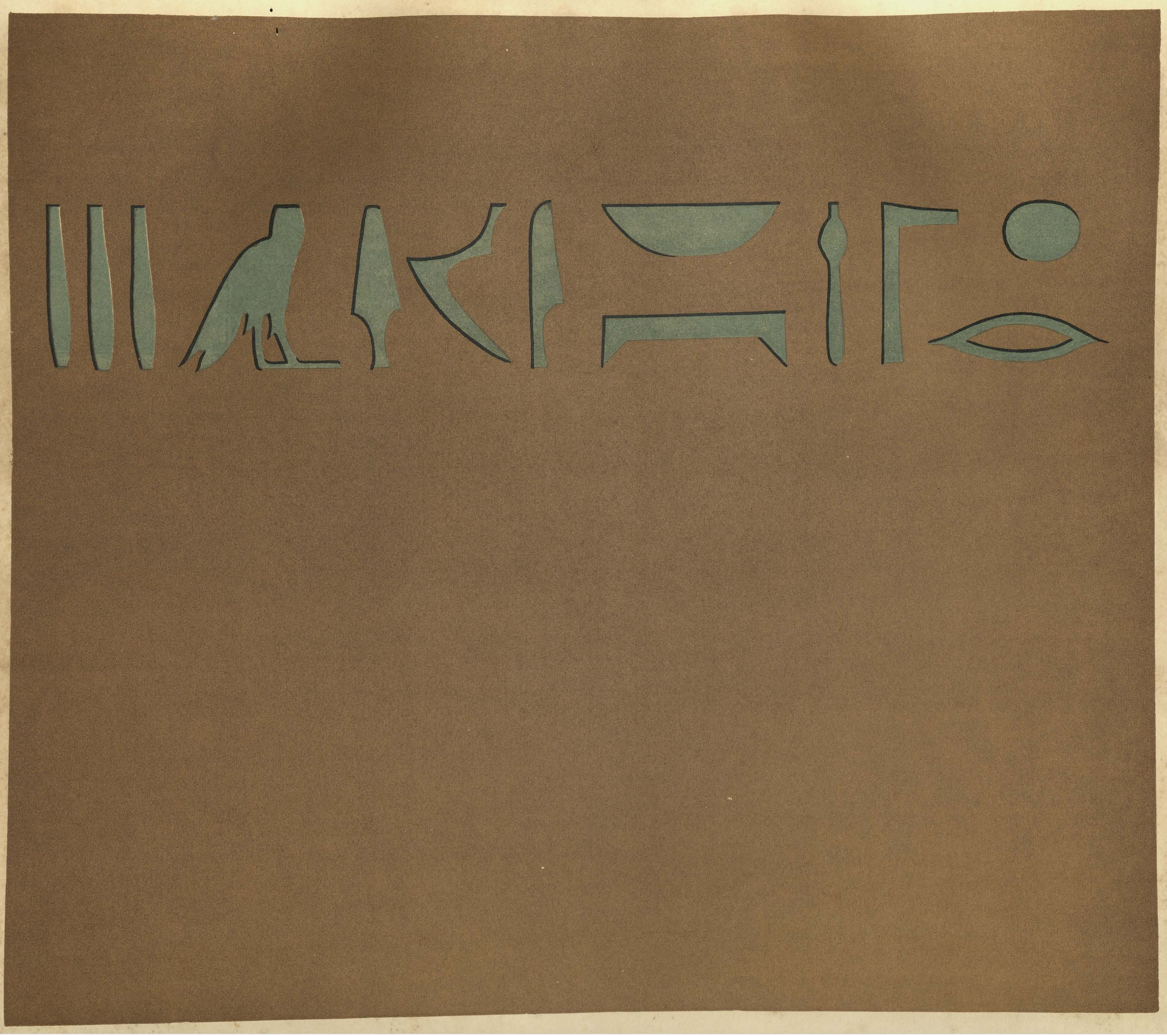
F.C.Price. *lith.*

F.C.Price. *lith.*

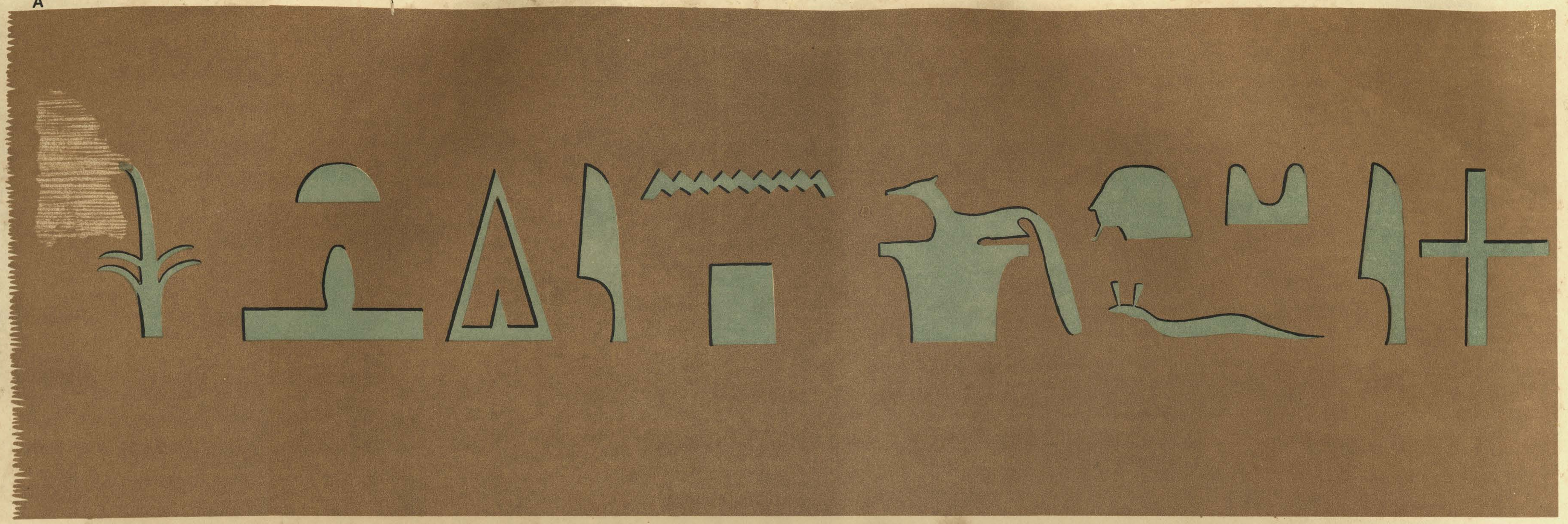


F.C.Price. *lith.*

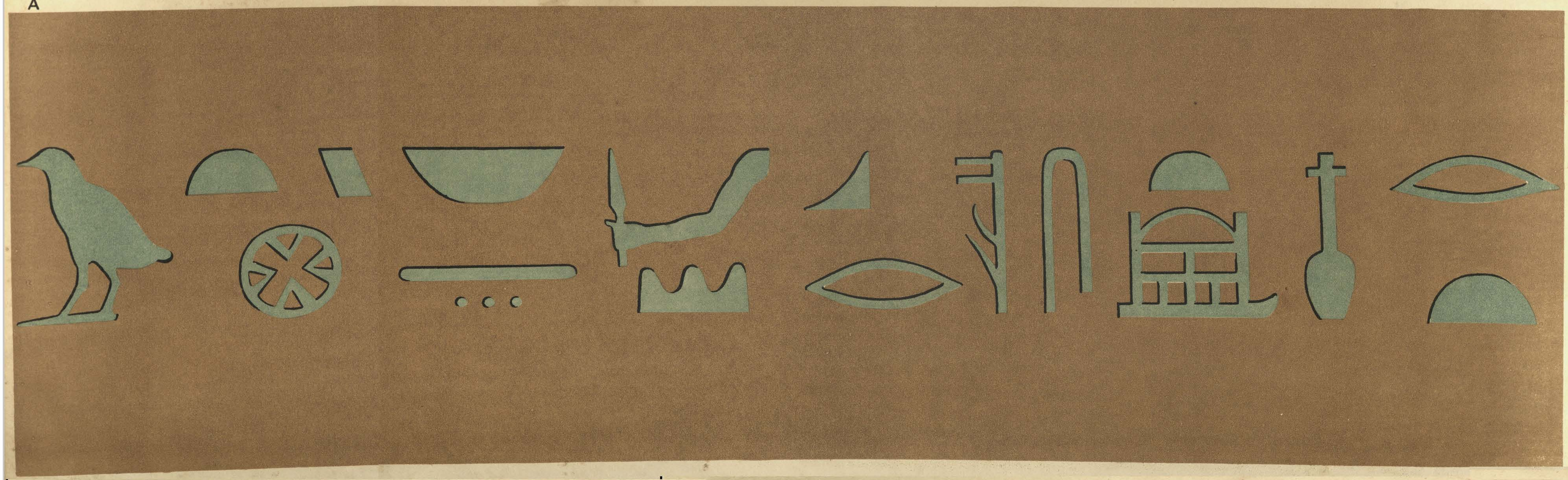
BRITISH MUSEUM. COFFIN OF AMAM. PL.VII.



A

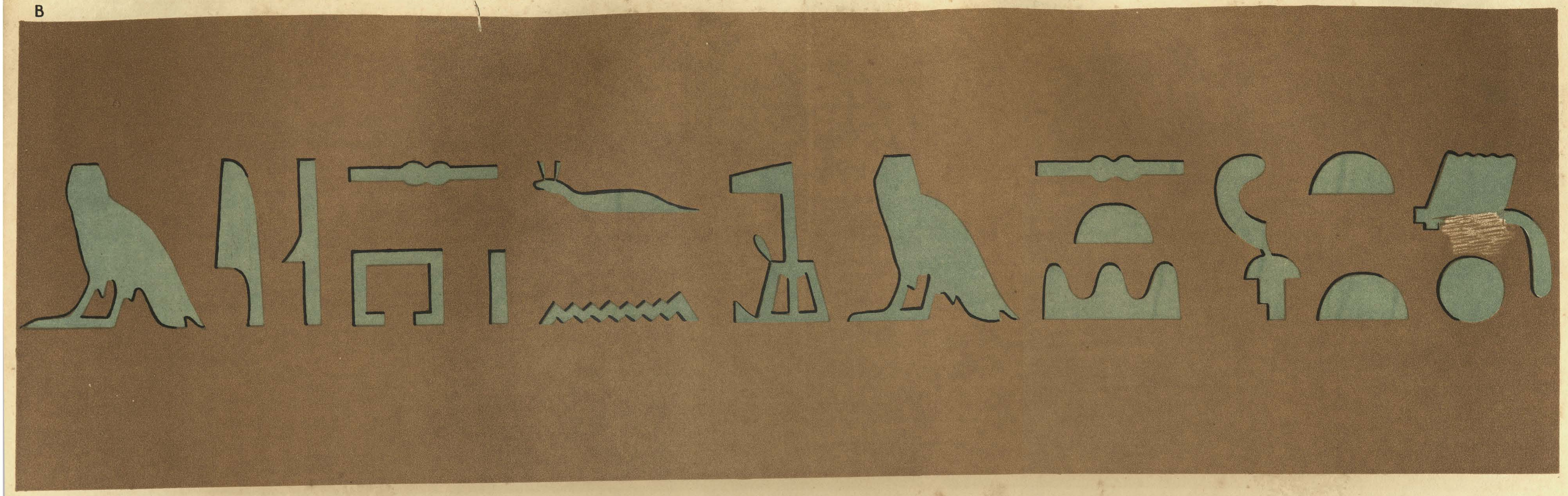


A

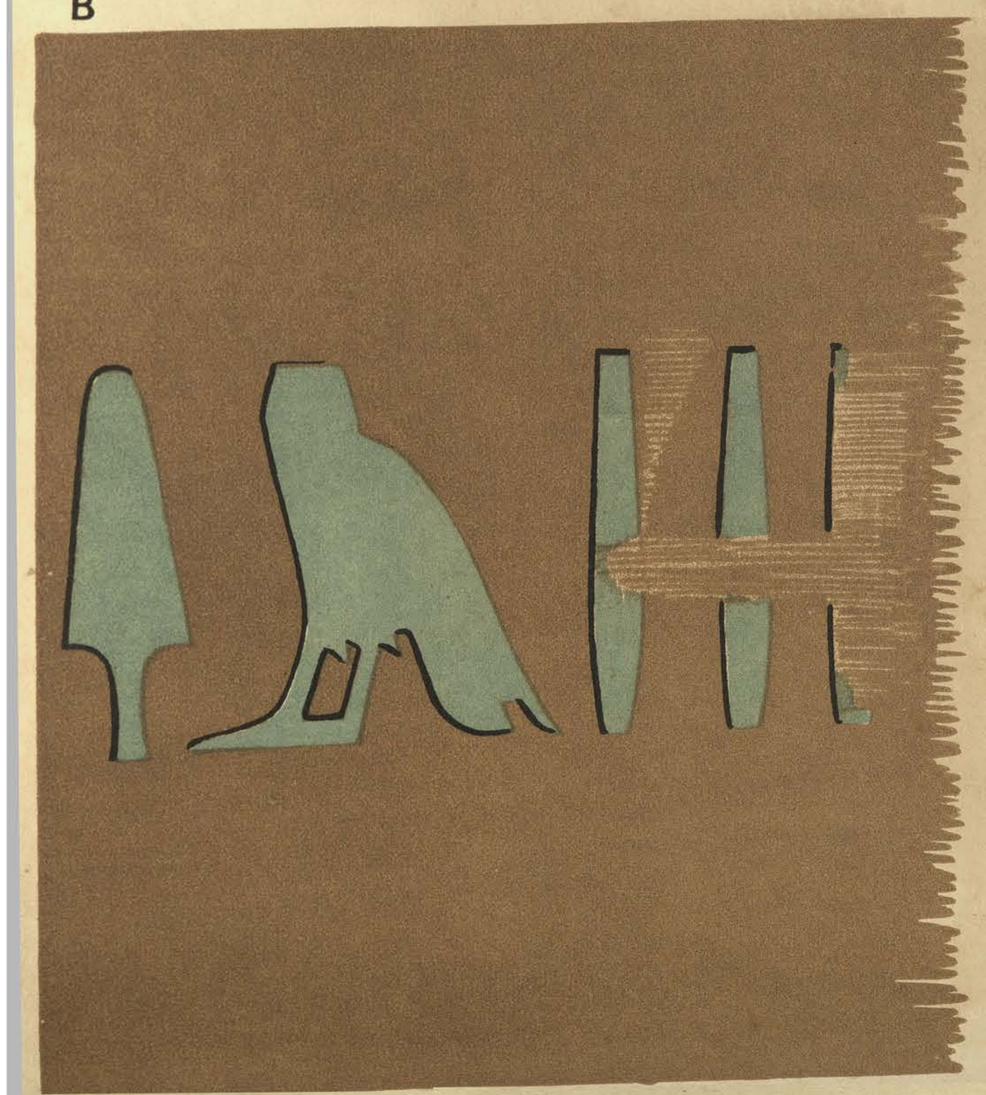


F.C.Price. *lith.*

B



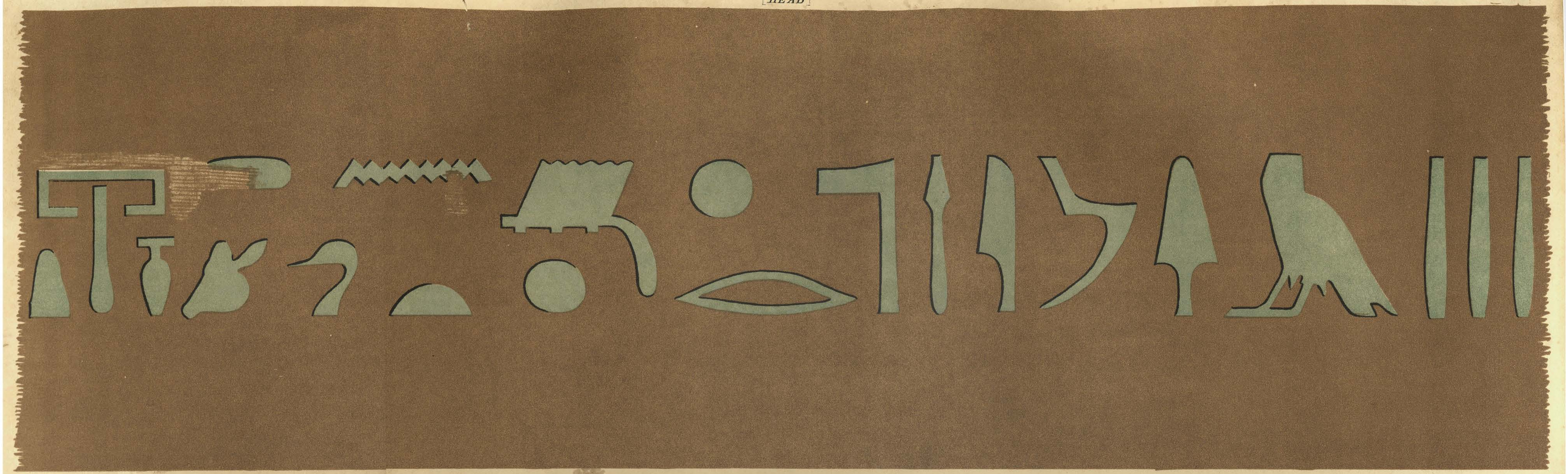
B



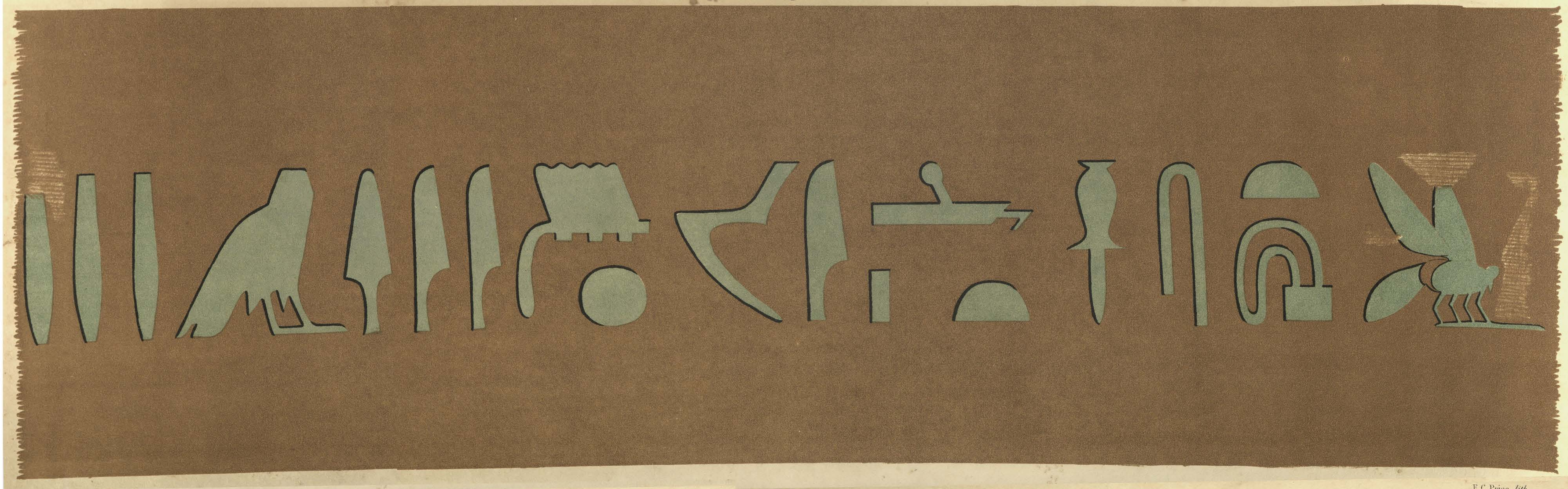
F.C.Price. *lith.*

BRITISH MUSEUM. COFFIN OF AMAM. PL. XI.

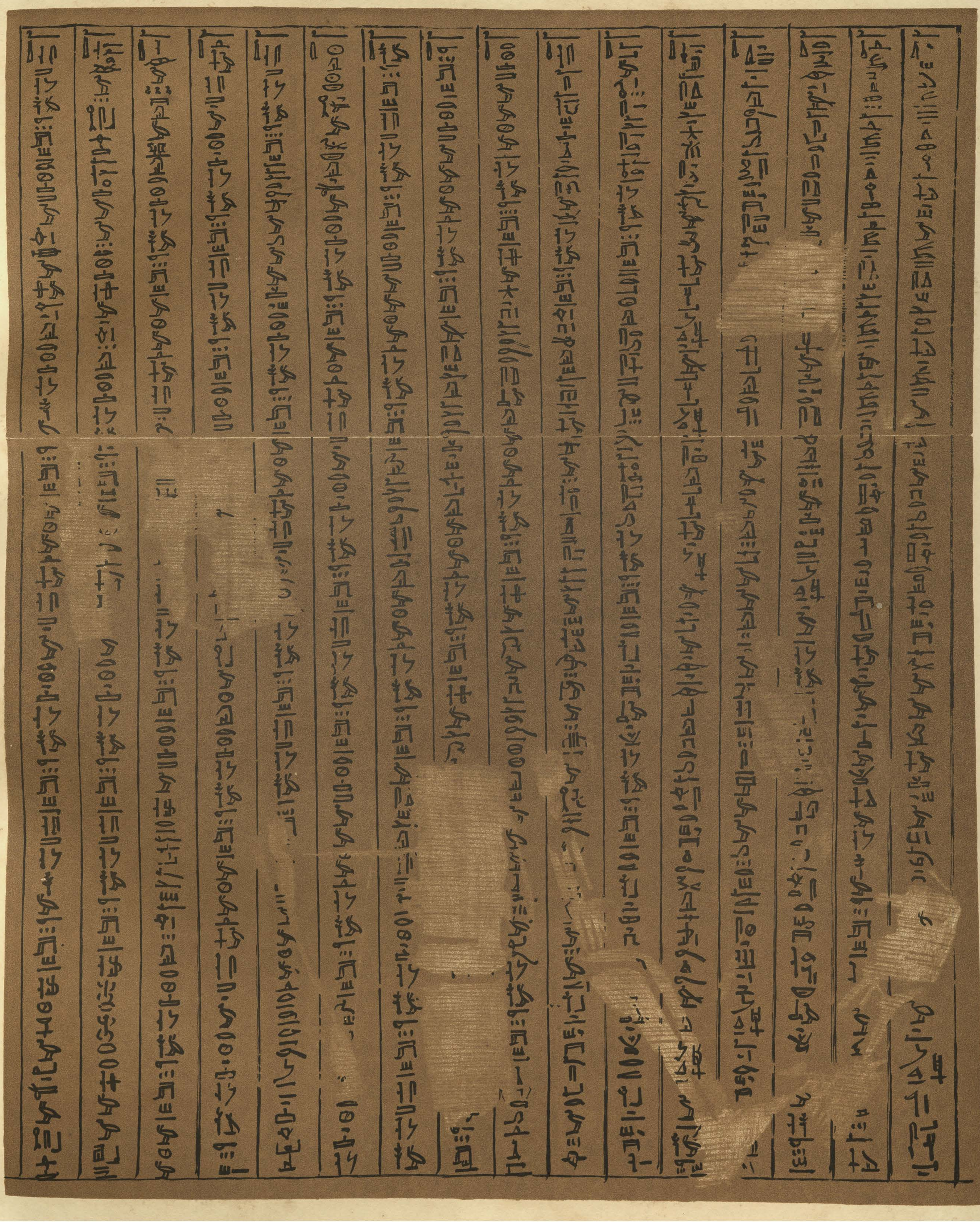
[*HEAD*]

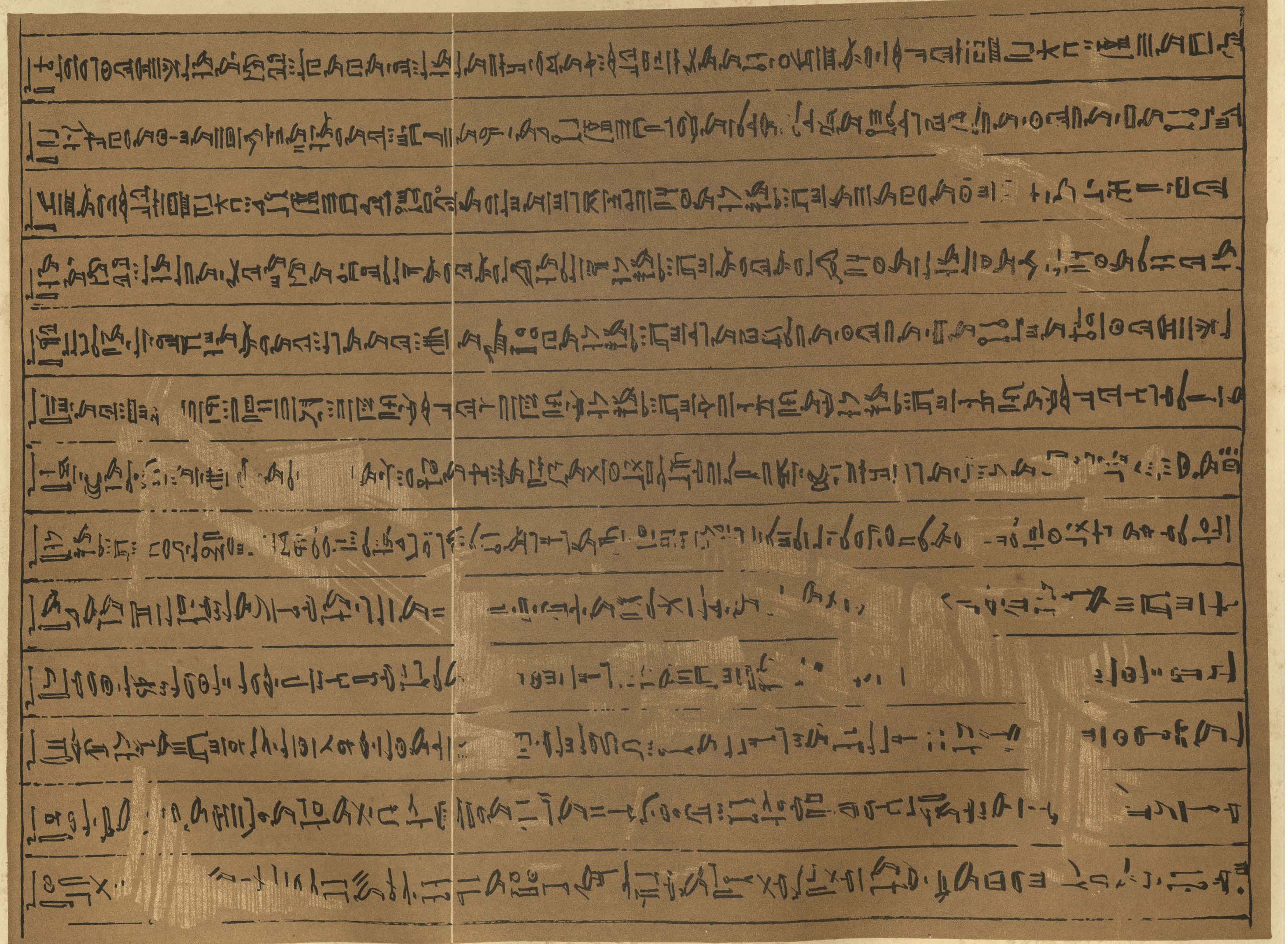


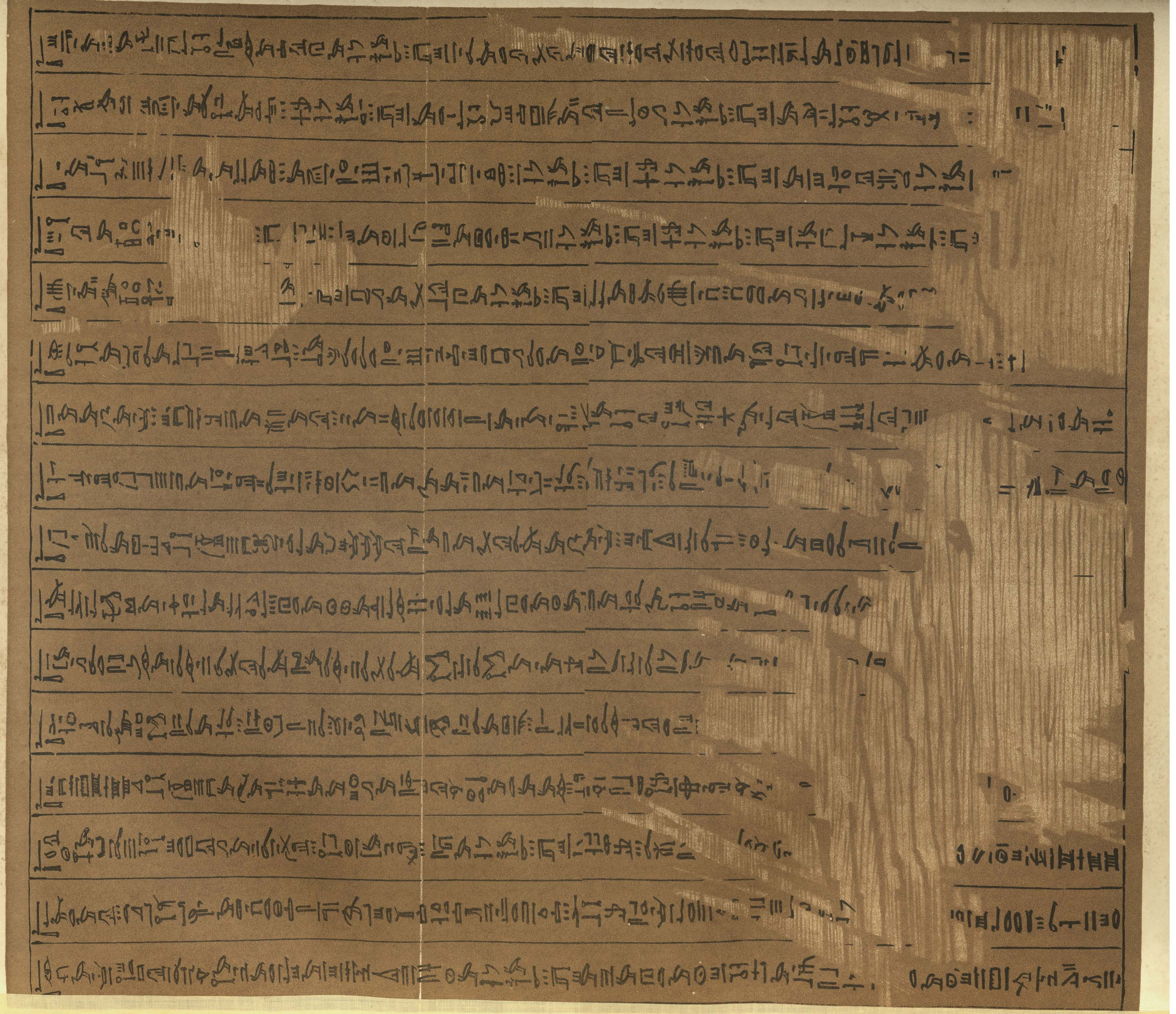
[*FOOT*]



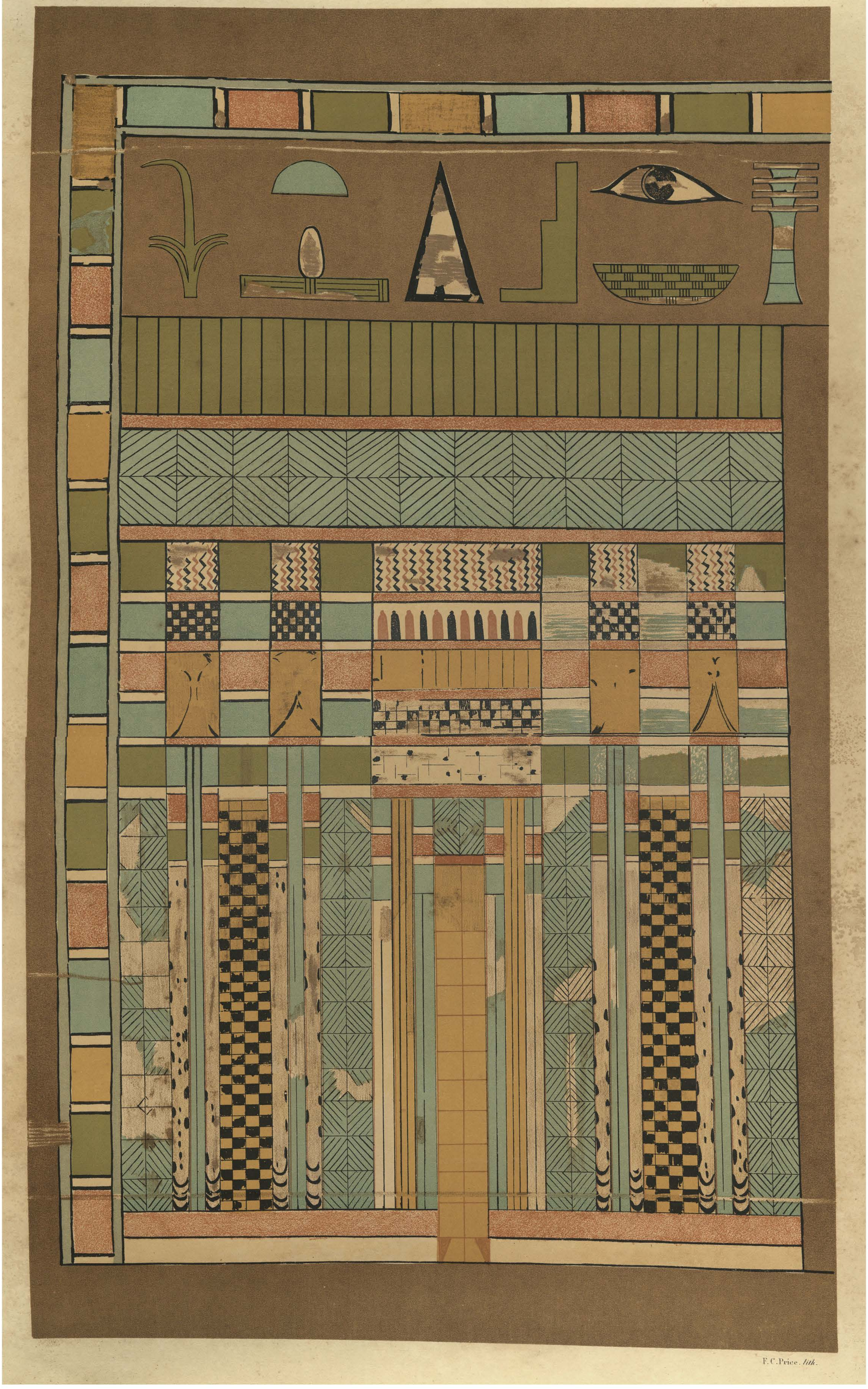
F.C.Price. *lith.*





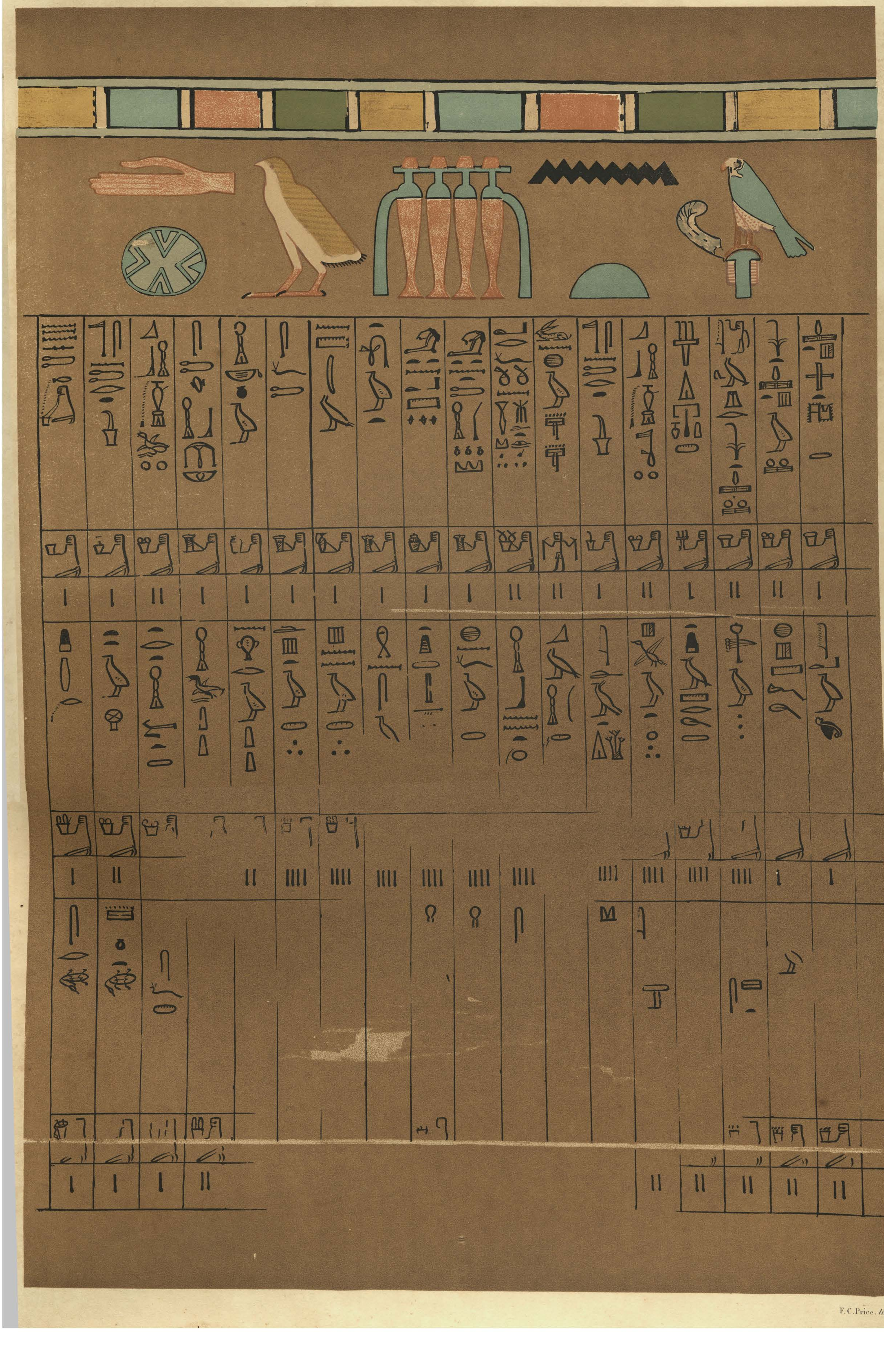


BRITISH MUSEUM. COFFIN OF AMAM. PL. XVI.



F.C.Price. *lith.*

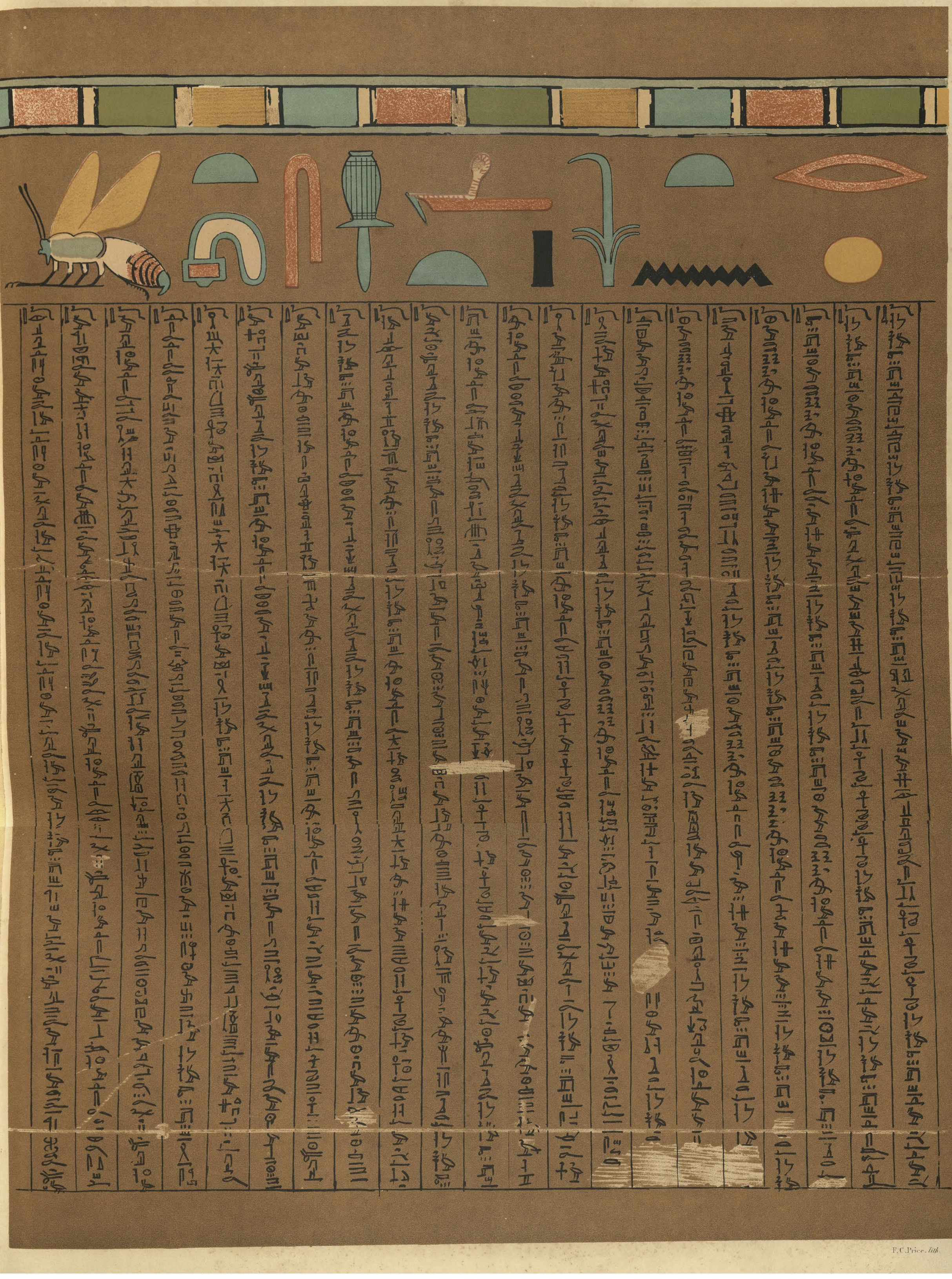
BRITISH MUSEUM. COFFIN OF AMAM. PL. XVII.



F.C.Price, *lith.*

F.C.Price. *lith.*

BRITISH MUSEUM COFFIN OF AMAM. PL. XIX.



F.C.Price. *lith.*

BRITISH MUSEUM. COFFIN OF AMAM. PL. XX.

F.C.Price. *lith.*

BRITISH MUSEUM. COFFIN OF AMAM. PL. XXI.

A.

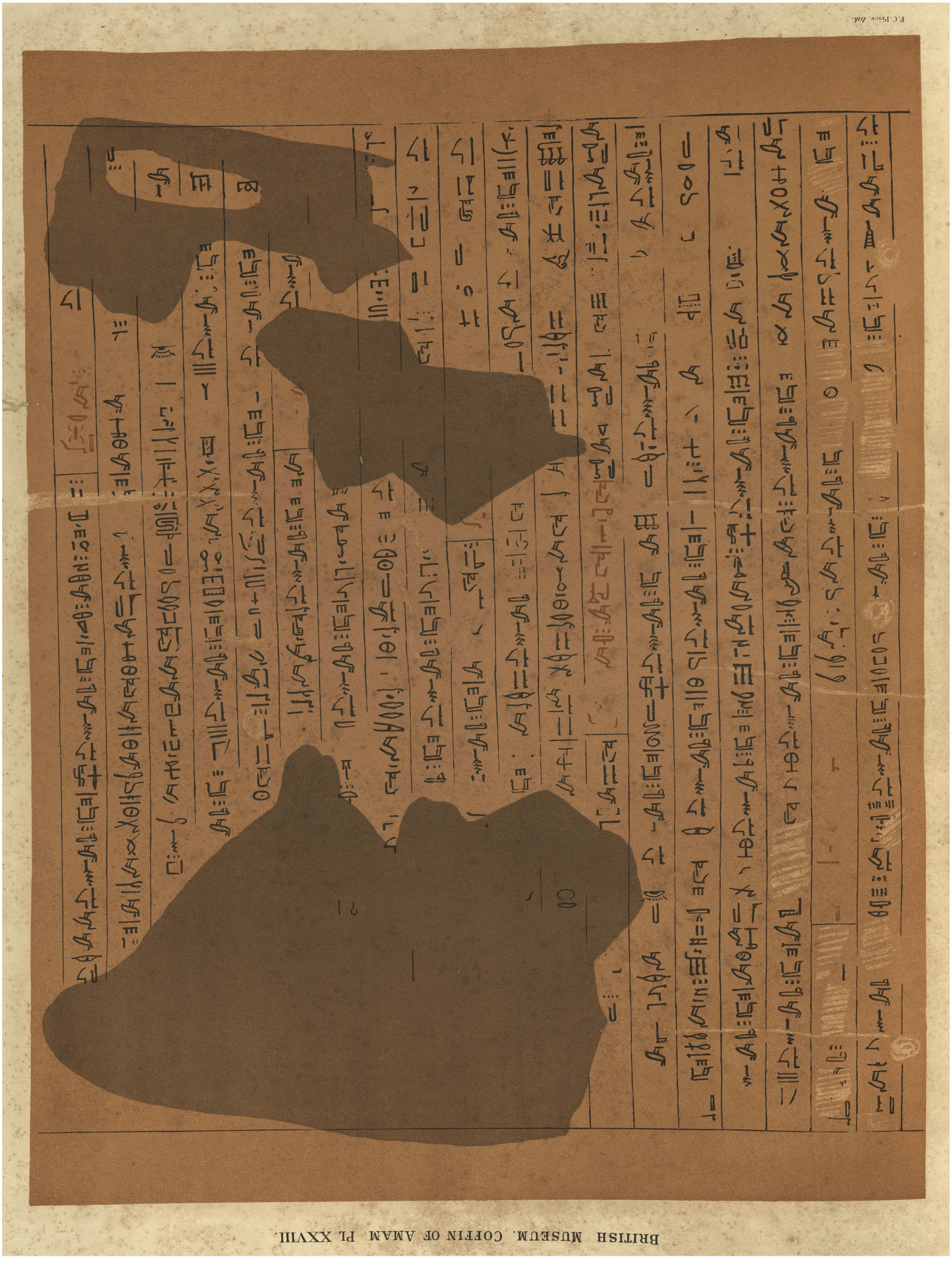
B.

BRITISH MUSEUM. COFFIN OF AMAM. PL. XXV.

Price. lith.

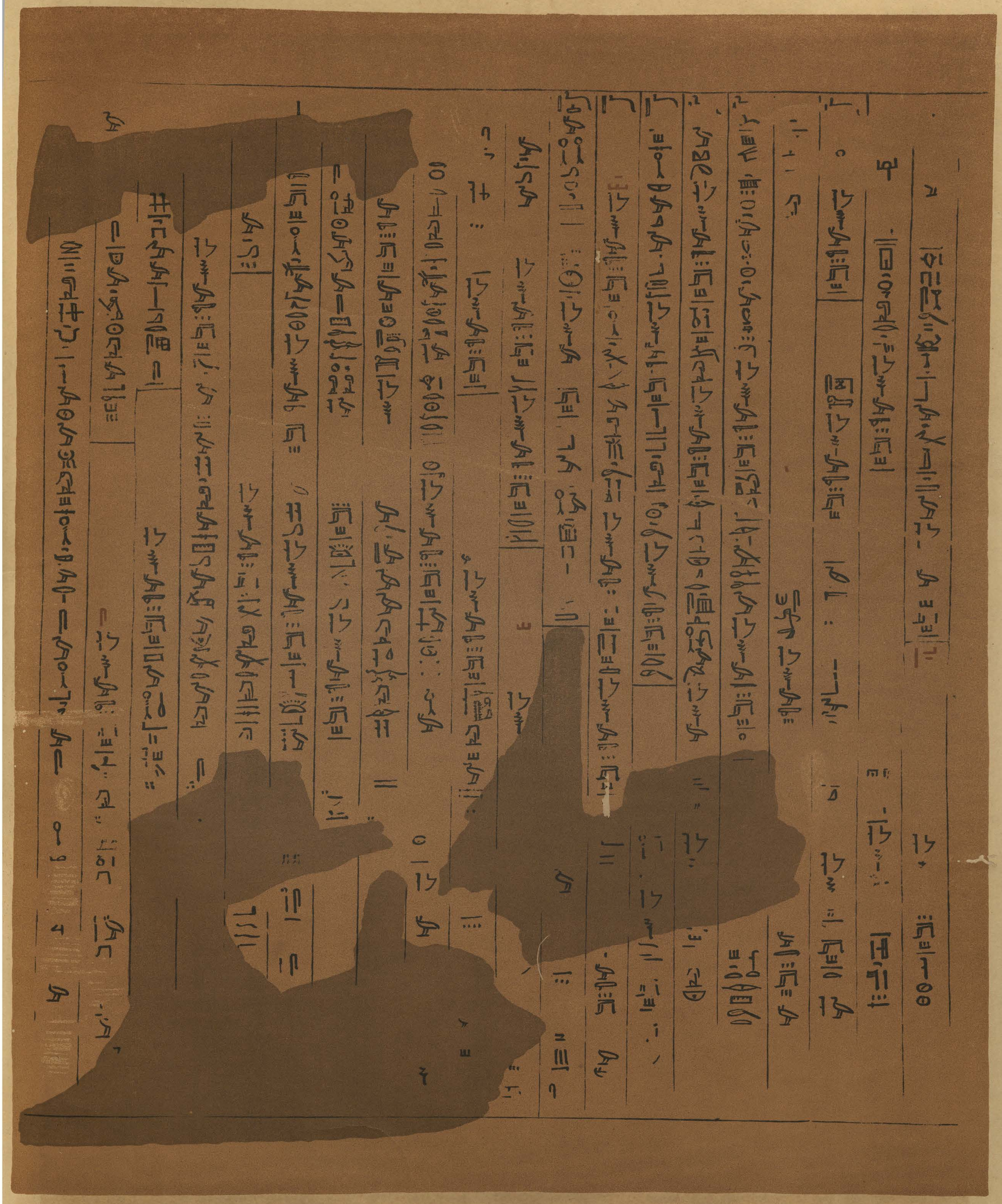
Price. *lith.*

F.C.Price. lith.



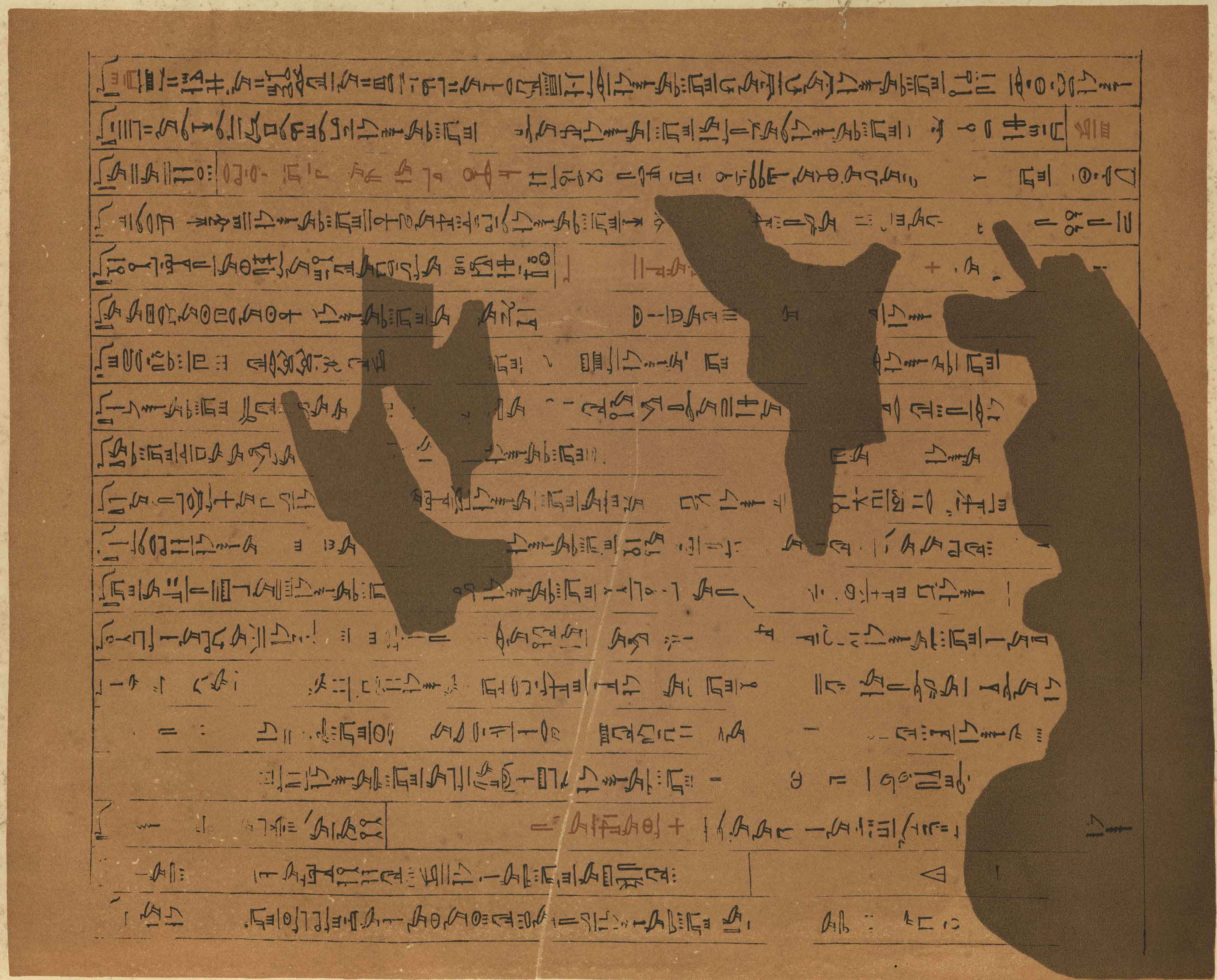
BRITISH MUSEUM. COFFIN OF AMAM. PL. XXVIII.

BRITISH MUSEUM. COFFIN OF AMAM. PL. XXIX.



F. C. Price. lith.

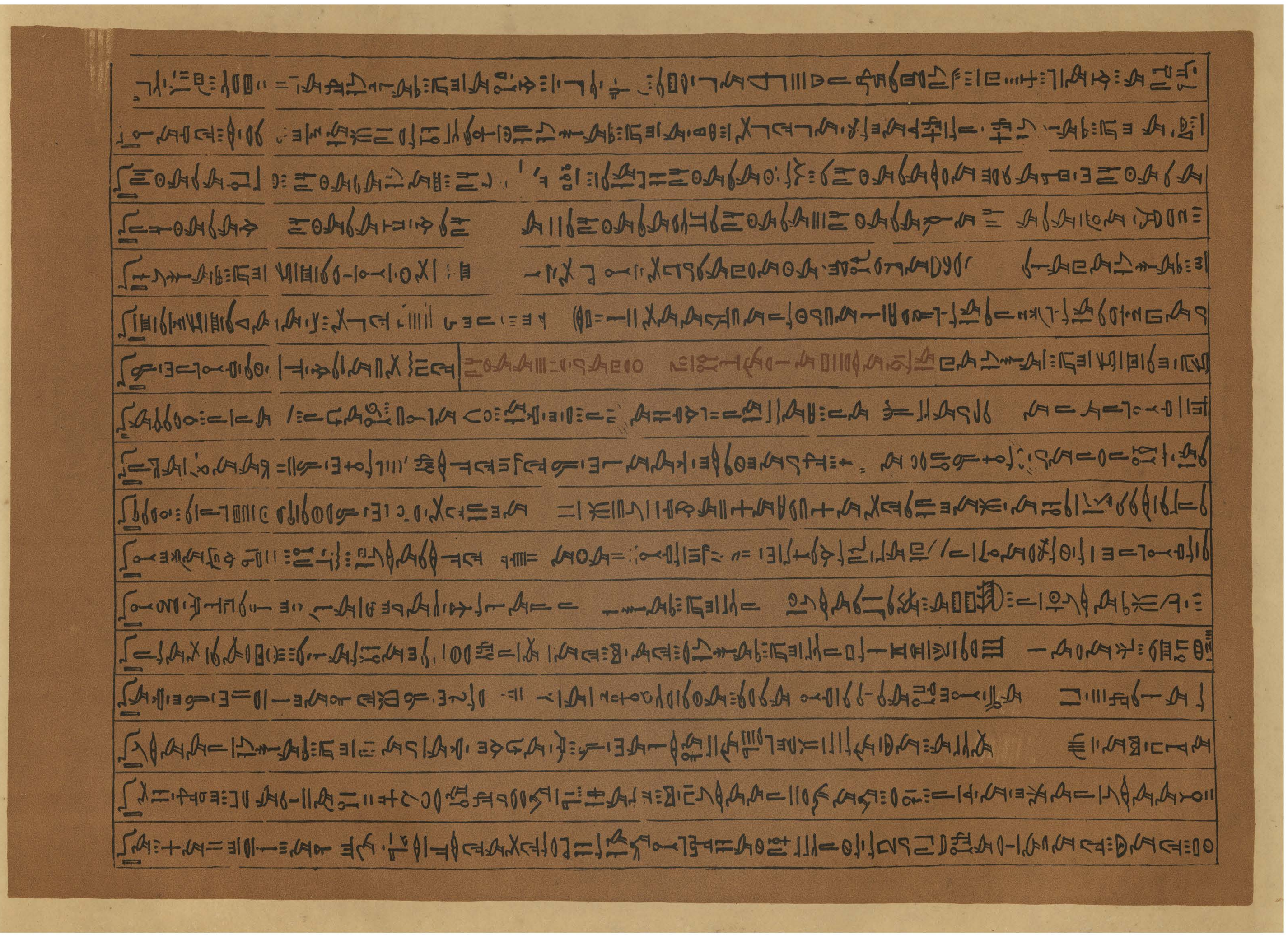
BRITISH MUSEUM. COFFIN OF AMAM. PL. XXX.



F.C.Price. *lith.*

F.C.Price. lith.

BRITISH MUSEUM. COFFIN OF AMAM. PL. XXXI.



Digitized with financial assistance from
Observer Research Foundation
on 22 February, 2019